



the Instructor

March 1955

the Instructor

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OUR COVER

THE subject of the cover this month is Sister Flora Kapuahaole Soren, chorister of the Oahu Stake Sunday School Board. Sister Soren has had rich and varied experiences. She has been chorister of the 17th Ward in Salt Lake City and chorister of the Lanakila Ward in Honolulu. As a government worker in Japan after World War II, she directed the Tokio Chorus, a group of LDS servicemen.

Sister Soren, whose Hawaiian name means "the rare flower," says that what she likes best about directing the singing is to watch the faces of the singers as they catch the spirit of the song and begin to live its message. With her husband and their three children—Maheleani, Leialoha, and Bert, Jr.—Sister Soren lives in Laie, the "Temple City of the Islands," on Oahu, T.H.

(Photo was taken in the Assembly Hall, Salt Lake City, October, 1954, by Leland Van Wagoner.)

—K.S.B.

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The Instructor is the official organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints and is devoted to the study of what to teach and how to teach according to the Restored Gospel.

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For a list of members of the Deseret Sunday School General Board, turn to page 67.



PRESIDENT DAVID O. MCKAY'S PAGE

GRANIZATIONS as individuals are either progressing or retrograding—they seldom if ever stand still. To progress is to obey the law of life. If the Church or any part of it were not improving, we may rest assured that it would be deteriorating. No ward, stake or branch of the Church can long remain stationary. It is a source of satisfaction to all of us to realize that we belong to a Church that is moving forward.

Future Assured

The future and permanency of the work of the Church is assured so long as the Priesthood will keep in mind the great mission of the Church. It is truly a messenger of peace. When Christ came to the earth his advent was heralded by an angelic chorus singing: "Glory to God in the highest, and on earth peace, good will toward men." (*Luke 2:14*.) This message has been repeated so often that it seems trite, and yet, if peace and brotherhood could even be approximated, it would prove the greatest boon that could come to humanity.

Since time began men have kept the world in turmoil with their useless strivings, their bickerings and their contentions. There is an old, old story told that a man from another planet was permitted to visit the earth. From an eminence he looked down upon the bustling cities of the world. Millions of men, like ants, were busy building palaces of pleasure and other things that would not last; chasing will-o'-the-wisps and seeking financial bubbles that burst before their eyes. As he left to go back he said: "All these people are spending their time in building just birds' nests; no wonder they fail and are ashamed."

The peace of Christ does not come by seeking the superficial things of life, neither does it come except as it springs from the individual's heart. Jesus said to His disciples: "Peace I leave with you, my peace I give unto you: . . ." (*John 14:27*.) Thus the Son of Man as the executor of His own will and testament gave to His disciples and to mankind the "first of all human blessings." It was a bequest conditioned upon obedience to the principles of the Gospel of Jesus Christ. It is thus bequeathed to each individual.

No man is at peace with himself or his God who is untrue to his better self, who transgresses the law of right either in dealings with himself by indulging

The Mission of the CHURCH

in passion, in appetite, yielding to temptations against his accusing conscience, or in dealing with his fellow men, or in being untrue to his trust. Peace does not come to the transgressor of law; peace comes by obedience to law, and it is that message which Jesus would have us proclaim among men.

Supplant Enmity with Forbearance

If we would have peace as individuals, we must supplant enmity with forbearance, which means to refrain or abstain from finding fault or from condemning others. "It is a noble thing to be charitable with the failings and weaknesses of a friend; to bury his weaknesses in silence, but to proclaim his virtues from the house tops is nobler still." We shall have power to do this if we really cherish in our hearts the ideals of Christ, who said:

" . . . If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (*Matthew 5:23, 24*.)

Note the Savior did not say if you have ought against him, but if you find that another has ought against you. How many of us are ready to come up to that standard? If we are, we shall find peace. Many of us, however, instead of following this admonition, nurse our ill will until it grows to hatred, then this hatred expresses itself in faultfinding and even slander. "Slander, whose whisper over the world's diameter, as level as a cannon to its blank, transports his poisoned shot." (Shakespeare.) Backbiting, faultfinding, are weeds of society that should be constantly eradicated. Gossip, too, brings discord and thrives best in superficial minds, as fungi grows best in weakened plants. "Bear ye one another's burdens . . ." but do not add to those burdens by gossiping about your neighbors or by spreading slander. (*Galatians 6:2*.) Diogenes was asked one day to name that beast, the bite of which is the most dangerous. The old philosopher replied: "Of tame beasts, that of the flatterer; of wild beasts, that of the slanderer."

Supplant the Rule of Force by Rule of Love

If the world would be at peace, it must supplant the rule of force by the rule of love. The scriptures tell us that in the beginning Satan proffered to force all men into subjection to the will of God. By compulsion

(Concluded on page 85.)



Photo by Claudell Johnson.

*The 2½-minute talk furnishes an excellent opportunity for pupil participation, especially when properly assigned, well in advance.**

MAKING assignments is one of the most important functions of the Sunday School teacher. To make effective assignments is truly an art.

A salesman, whether it be of goods or of ideas always must secure interest in his product if he expects to make a sale. Whether it be a class of children, youth or adults, the Sunday School teacher must quickly gather in the roaming thoughts—of parties, hikes, daily chores, tomorrow's worries or gossip—and focus them on an intriguing lesson of the day if he would make that lesson truly live. There is no more effective aid in so focusing attention and securing interest than that of previously made assignments which class members will come to Sunday School eager to discuss.

What Is an Adequate Assignment?

What is an adequate assignment? When and how should it be made? To be an effective one, does it require special preparation, variety and timing?

In addition to a general assignment which has as its objective spontaneous class participation the following Sunday, it is suggested that specific individual assignments be made to certain members of the class which could be given in 30 to 60 seconds. Several of these terse, snappy responses each Sunday so rotated that each member of the class would have opportunity to be heard, even in large classes at least once a month, would add greatly to class interest as well as that of the individual making the response.

Previously assigned 2½-minute talks can be used to effectively develop or summarize current and past lesson topics. These furnish additional opportunity for pupil participation as well as adequately prepared 2½-minute speakers for the worship service.

*Carol Ann Morgan finds her 2½-minute talk to be a satisfying and developing experience. She is a student in Course No. 15, Thirty-first Ward, Park Stake.

Are your students actively growing in Gospel knowledge? If they are, you as a teacher are aware that . . .

Assignments Are a Key to PUPIL PARTICIPATION

By General Superintendent George R. Hill

Some of the most recent teachers' supplements contain assignment suggestions which will greatly aid the teachers in making effective general and specific assignments to the class members.

Remember To Call for Assignment

One thing that should be remembered by teachers in making assignments is to call on the class members to give their specific and general assignments the following Sunday. Nothing kills interest more quickly than to make careful preparations for something that is never called for.

Should the assignment be general for the class or specific for individual members of the class or both? Circumstances will determine this.

All will agree that to be effective, an assignment should be definite and clear. All will agree that it needs to be motivated or it will be forgotten. These require that the lesson to be assigned should be thoroughly prepared by the teacher before the assignment is made.

Visual aids of various types are suggested as proper means of motivating assignments. So motivated, general assignments to all of the members of the class should be made in an un hurried fashion. Frequently successful teachers take 10 or 15 minutes in the early part of the class in making the assignment and in relating it to the lesson of the day. In thus making the assignment, it is possible to give thought-provoking questions to be answered and discussed the following Sunday.

Whenever during the current class period the assignment is made, sufficient time should be devoted to it to make it interesting, intriguing, definite and understood by all. Variations in the manner of making the assignment also add interest.



Fifty Years a

Sunday School Teacher

Professor Peterson knows that careful plans for each Sunday's activities and assignments must be laid and the lesson prepared for well in advance.

WE wish to pay tribute to Professor William Peterson, for 50 years a Sunday School teacher in Logan Fifth Ward.

"I am still teaching a Sunday School class and have been since 1905. We have from 70-100 in the class each Sunday," writes Professor Peterson.

It is a dynamic class, as those who have attended it can testify. It is well attended, as Sunday School classes of superior teachers always are.

Professor Peterson enclosed with his letter an outstanding and commendable report on a Gospel Doctrine lesson of last September, "Thou shalt love the Lord Thy God," which one of his pupils, Sister Arvilla Pugmire Wuthrich prepared and gave in the class. It is illustrative of the assignments Professor Peterson makes. It is too long to print here in its entirety, but the following are excerpts from it:

"To love God with all one's heart and soul and mind is to serve Him and keep all His commandments . . .

"The greatest reward of the truth seeker is the discovery of truth, wherever and however it is found. It is a revelation of God's laws.

"Jesus of Nazareth was the greatest Idealist of all time. As a boy he realized that individual growth comes from the adherence to worthy ideals. If the

individual weaves ideals into his work day by day, his work will endure . . .

"Keeping the commandments is an indispensable way to show our love for God. However, in and of itself it is not a sufficient guide . . .

"It depends upon the spirit in which the commandments are lived and how we relate the commandments to our Father in heaven. Slaves obey and submit to the rules of a dictator, but not with love. Oppressed people obey, but not with love. Obedience to the commandments of God cannot express love if tainted with servitude, for love of God has to be free and willing and whole-souled and unselfish obedience. One may keep the commandments without faith in God and without feeling an intimate companionship with Him. This would be a relationship to the will of God, born of the letter, and not of the spirit. . . . For the letter killeth, but the spirit giveth life." (II Corinthians 3:6.)

"To love God is to love truth. And to love truth is to love God.

"If we do not love the attributes of God, our love for Him would be shallow indeed. Our love for a person includes the things that are part of that individual, his thoughts, his feelings, his actions, his hopes, his desires. Our love for God includes everything for which He stands, for His truth and His righteousness."

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AS to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, is the best the world ever saw, or is ever to see.

-Franklin.

"LEARN of me," says the philosopher, "and ye shall find restlessness." "Learn of me," says Christ, "and ye shall find rest."

-Henry Drummond, English scientist and author.

LOOK UP!
LOOK up! and not down;
Out! and not in;
Forward! and not back;
And lend a hand.

-Edward Everett Hale.

What Verses of Hymns Should Be Sung?

First and Last Verse?

Q. When we sing fewer stanzas to a hymn than those printed in the hymn book, should we always sing the first and last one?

A. You are at liberty to use your own judgment.

• • •

Same Lessons as in Seminary

Q. Teachers in our stake feel that pupils will lose interest in Course No. 15, "Life in Ancient America," since many of them are studying the Book of Mormon in seminary. What can we do about it?

—Inglewood (Calif.) Stake.

A. Such situations occur with some Sunday School courses in many places in the Church. If both the seminary and Sunday School courses are well taught, they should help add extra interest in both classes, with students enthusiastically familiar with the subjects. A wise teacher will capitalize on the students' knowledge of the subject to enliven the class with demonstrations, dramatizations, short talks and other means of student participation. The more Latter-day Saints know about the Church, its history and its doctrines, the more enthusiastic they become about it and them.

• • •

Budget Fund Collections

Q. In payment of the Budget Fund, is it all right for wards to collect only the amount of the general or stake board quotas of the Budget Fund or to get it from the ward budget?

—Southern Arizona Stake.

A. Some stakes are paying their Budget Fund quotas from the ward budget rather than take a separate collection. This is their prerogative if the bishop so elects.

It takes money to buy song books, supplies, library copies of *The Instructor* and other aids. Suggesting

that wards collect as much more than their general and stake board quotas as they need for operating expenses was the General Board's way of helping wards meet such expenses. The General Board does need every penny of its 80 per cent of the ward's quota to meet the costs of conventions, institutes and conferences and publications and supplies incident to them.

• • •

Songs for Tots

Q. How many songs should be sung in Junior Sunday School on a given Sunday? Someone has indicated no more than four.

A. Since the children usually sing but one stanza of a hymn while the grownups sing as many as 12 stanzas, and many of their songs with several stanzas are short, more songs will be sung in the Junior than in the Senior Sunday School.

A workable guide would be to follow the approximate time allotment as provided in Senior Sunday School and fit into this time the necessary number of songs.

• • •

Nursery Class and Assembly

Q. The General Board has suggested that the Nursery Class meet with other Junior Sunday School children in their general assembly. In our ward there is not enough room for all the children to meet together in such an assembly. Should we include the Nursery group, and have one of the others meet separately?

A. In case of overcrowding, it is felt that it is the Nursery rather than one of the other Junior Sunday School classes that should meet separately.

• • •

Meetings that Conflict

Q. Meetings in our stake, such as for stake missionaries, are being held during Sunday School. Is there

any Church instruction about holding meetings that conflict with Sunday School?

A. Years ago when the Sunday School was expanded to include and take in the entire Church membership, it was with the thought that the best study time in the week should be reserved for the study of the Gospel.

The Sunday School time, 90 minutes, was reserved and held sacred for that worship and study period. Oral instructions were given and have been repeated from time to time with regard to keeping this period sacred to such worship and Gospel study.

The assignment by the First Presidency to the Sunday Schools is to teach the Gospel to *every member* of the Church.

The Sunday School has felt that it is not its place to be a policeman to see that the worship and study hour is conformed to by all non-Sunday School groups, and, therefore, it has not been printed in *The Sunday School Handbook*. The desires of the First Presidency, however, have been complied with rather generally throughout the Church.

• • •

Best Available To Teach

Q. Should the Gospel Doctrine class always be taught by a member of the High Priests Quorum?

A. No. The superintendence should be free to recommend for appointment by the bishop the best available man or woman to teach this or any other class.

Editor's Note: If you have a question regarding Sunday School procedure, send it to: The Question Box, *The Instructor* Editorial Dept., 50 North Main, Salt Lake City, Utah. Not all answers can be published in the magazine, but each inquiry will receive a written reply.

Eighteen years ago she helped change a boy's life. Today, as then, . . .

She Shares a Hunger for Knowledge



Margaretha Verbiest is a teacher of merit from the Netherlands Mission. She is supported in this calling by her husband.

AT the time it seemed like such an ordinary, friendly thing to do — taking a neighbor boy to Sunday School.

Eighteen years ago Margaretha Verbiest of Gouda Branch, Rotterdam District, Holland, asked a neighboring family if she might take their son, H. W. Tak, to Sunday School. She hoped he would become interested in studying the Gospel as he grew older. But even she did not dream what exciting events would follow.

Gouda, her hometown and a city of 40,000, lies in about the same latitude as London.

In a land noted for dairy products, Gouda is famous for its outstanding cheeses. It is well known throughout Holland for its Stroopwafelen (a native delicacy made of two round, thin waffles with syrup between them.)

Dominating the skyline of the Dutch city is the magnificent late Gothic town hall, built more than five hundred years ago.

A convert, Sister Verbiest currently teaches the 3- to 8-year-old children in her branch Sunday School. "I love the little children," she says, "and love teaching them the beautiful Bible stories from the Old Testament. And, of course, through teaching them, I have gained more knowledge and love for the Restored Gospel of Jesus Christ."

Started Chain of Events

On that morning 18 years ago when she invited the Tak youngster to Sunday School, Sister Verbiest started a chain of events which led to his baptism, his immigration to the United States, service in the U. S. Army in Korea, and, finally, his return to the Netherlands as a missionary.

"It is like one of my own children coming home," she said when Elder Tak visited her in Gouda recently.

As a boy, he had learned much from his early Sunday School experience, but young Tak stopped attending Sunday School after a time, prior to his joining the Church.

"Meanwhile he had learned to play the organ," Sister Verbiest recalls. "So when we needed an organist for our branch, we asked him to come back to play

with

Her

Students



By Virginia Baker

for us. He agreed and began to attend meetings again. He joined in other Church activities and later was baptized."

About half of Sister Verbiest's current class, averaging 15 pupils, are non-members. "With children of this age," she says, "there is no need to make special preparation for non-members. Like all children, my class members like to play and be noisy if their interest cannot be held." To overcome this problem, she uses pictures, the blackboard and flannelboard.

Sister Verbiest, who recently observed her 64th birthday, finds it helpful to have the children retell the stories and show the pictures.

Served in Other Organizations

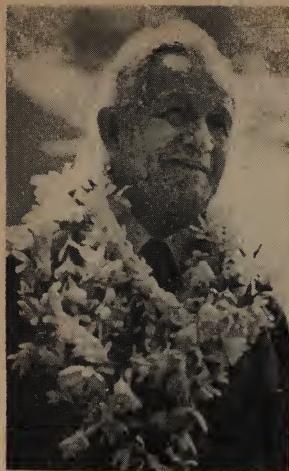
Since Brother and Sister Verbiest joined the Church 26 years ago, this good sister has served as Relief Society and Primary teacher, Relief Society president (twice) and counselor to the branch Primary president. She has also acted as Sunday School secretary.

The Gouda Branch was organized not long after the Verbiests were baptized, but has remained small

(Concluded on page 79.)



Gouda's town hall gives an air of elegance to this Dutch city.



On many occasions, President McKay was welcomed with beautiful leis of native flowers.

A Prophet Visits the South Pacific

FOR the first time, a president of the Church has visited the Saints in the South Seas.

Just after 1955 had dawned across the palm-strewn skyline of their

tropic isles, thousands of the South Pacific Saints welcomed President David O. McKay. For five weeks—during January and February—he and his party both cheered and in-



The White Lei

By Franklin J. Murdock

FLOWERS have a way of talking to each other, and one day some white carnations were growing in the Hawaiian Islands. They were discussing the sunshine and rain and the beautiful environment in which they were living. "What will become of us?" they said. "The color white is not a very attractive color. In fact, it is not any real color!"

One of the wiser carnations consoled the others by assuring them, that if they did the very best they could, their purpose would be fulfilled.

One day the brown fingers of a worker plucked them all without notice and soon they were being woven into a beautiful white lei and were being displayed for sale.

"Who will come and select a white lei?" they mumbled.

Very much to their surprise, the very next moment a soldier came and said to the Hawaiian saleslady: "I must represent all of the servicemen in the Islands today, and I must have the nicest lei you have for sale."

The lady said, "White is the emblem of purity." The soldier thought for a moment and said, "She to whom we shall give this lei is the symbol of purity. Also, we, the servicemen in the Islands, want our mothers back home to know that we are pure and that we have kept our lives unspotted from the sins of the world."

"This lei," said the saleslady, "will be appropriate for that purpose."

And so the lei was purchased

and carefully carried to the airport.

At exactly 6:00 p.m. a giant Pan American "Strato" clipper glided out of the sky and landed safely at the Honolulu Airport. The group of passengers rushed forward to greet their loved ones. At the end of the line President and Sister David O. McKay stood and waited their turn to disembark. Hawaiian songs of welcome and alohas were given in great abundance. At a precious moment the serviceman, Ron Daly, came up and carefully put the white lei around Sister McKay's neck and said, "From all the servicemen in the Islands . . ."

And the carnations knew they had a real purpose in life, and they were happy.

spired them. With President McKay were his wife, Emma Ray Riggs McKay, and Elder Franklin J. Murdock, president of Highland Stake, serving as the president's secretary.

President McKay's arrival in the South Pacific was delayed by a typhoon which grounded his plane at tiny Canton Island, where it had made a refueling stop. When the storm reversed and turned southward (away from Canton), the plane carrying the president's party took off. Meanwhile, the storm roared toward the Fiji Islands, their destination. The plane detoured, then landed safely just as the hurricane turned abruptly eastward, missing the islands.

It was a dramatic moment at the beginning of a prophet's mission as his party arrived to find the storm's final warning flags of black still flying, and officials puzzled by the strange weather. As President McKay remarked, something very unusual had happened.

Fiji

The president's party had not been aware that there were 28 members of the Church in Suva or elsewhere in Fiji. But the two Latter-day Saint missionaries there took the visitors to an open-air meeting, where all the Saints were assem-

bled. In speaking to them, the president said, "Surely, God has had a hand in changing our schedule so that we can be with you . . ." He urged all to work together to acquire land for a chapel.

At a nearby leper colony, President McKay gave a blessing to Sister Sally Skipp, who had met him during his 1921 tour of the South Pacific.

Suva is a crossroad of the South Pacific, and constitutes a melting pot of Fijians, Indians, Tongans, Samoans, Europeans, Orientals and others.

Tonga

At Nukualofa in the Tonga Islands, ceremonies held in honor of the president included tribal dancing and the making of a special drink. A large kava root was crushed to a pulp with rocks and mixed with water to make a fresh drink, which was received with appreciation by President McKay.

The Liahona College in Tonga, maintained by the Church for members and friends, was showing steady growth.

At Vava'u, the travelers learned that there had been more preparation for their coming than was apparent in the welcomes and feasts. Many of the Saints had prepared

their personal lives with fasting and prayers to be worthy of standing in the presence of a prophet of God.

The crown prince of Tonga, beginning a world tour, boarded the same ship as President McKay.

President McKay visited this white monument which commemorates a blessing pronounced by him on the Saints of Sauniati in 1921.





President McKay receives an official welcome to Samoa from King Tamasere.

The S. S. Tofua's captain would not risk landing at the island of Niue, en route to Samoa, because of the rough sea. But President McKay dictated a message to be sent to the members there.

Samoa

Arriving at Pago Pago in American Samoa, the ship anchored in a rare lagoon formed by the crater of an ancient volcano. Everywhere about, there was lush tropical vegetation. At a meeting on the site of a new school, President McKay's native interpreter was so moved by the sermon, he broke down in tears.

At a feast held in his honor, President McKay confers with Principal Ermel J. Morton of Liahona College, Tonga.



Another kava drink ceremony was performed at the capital of Apia. This one lasted an hour. Samoan tribal chiefs participated. An interesting custom noted by the presidential party in Samoa was the practice of families greeting each morning with song before the morning prayer.

At Sauniati, the strikingly beautiful tropical surroundings provided an impressive backdrop for the white monument commemorating President McKay's visit there as an apostle in 1921. He was deeply touched by the scene.

Tahiti

At the conclusion of a successful visit in Tahiti, the president described its prospects as never bright-



In Sydney, Australia, well-wishers surround President and Sister McKay and Elder Murdock who is standing behind the president.

er. The missionaries there formerly had been restricted to using the French language. Now they may teach in English.

New Zealand

For the second time in 34 years, President McKay visited New Zealand. He said that it was like "coming home." The progress in constructing the new 680-student Church agricultural college was greater than expected, with full-time labor donated enthusiastically by local people for a "mission" period of two years. President McKay thanked government officials at Wellington for their cooperation in the project.

New Zealand's annual celebration, the Hui Tau, was characterized by President McKay as one of three great religious festivals in the world. He said the others were the General

Conference of the Church in Salt Lake City and the Passion Play at Oberammergau in Germany.

Australia

At Sydney, Australia, the president was met at the airport by 300 members of the Church. Some came from as far as the island state of Tasmania — almost 700 miles.

From Sydney, President McKay traveled several hundred miles north to Brisbane to meet with a thousand more Church members, in the Lennox Hotel. At nearby Ipswich, the Church president officiated at a chapel cornerstone laying ceremony. The lord mayor and parliament members were present. En route back to Brisbane, the party stopped to see some koala bears.

After an air trip to Adelaide in South Australia, President McKay met several hundred Saints from two Australian states. Some of them had driven more than a thousand miles from Perth, on Australia's west coast.

Meetings at Melbourne and Sydney brought this history-making tour near its completion. President McKay, Sister McKay and Elder Murdock winged homeward by way of Honolulu, over the world's largest ocean.

Normally a very strenuous journey, it was completed in good time. As always, President McKay left a path of deeply touched Saints, countless new friends, and a more closely knit Church. Around the world, Latter-day Saints could sing with renewed gratitude: "We Thank Thee, O God, for a Prophet!"

In Fulfillment of Prophecy

By Royden G. Derrick

(To the Teacher: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the second quarter of 1955. It is assumed that the Junior Sunday School classes will use the regular lessons for that Sunday. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on Stake Conference so the teacher will be able to plan in advance for a particular age group.

It is not intended that any teacher will follow this outline in detail. The material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in your ward. However, the objective should be followed as stated.)

Objective

Develop a realization of the imminence of the fulfillment of all prophecy spoken by God's chosen servants.

"Unto the Latest Generation"

FOR a person to prophesy in the name of the Lord it is first necessary that the Lord reveal to him that about which he is to foretell. From the beginning of time the Lord has revealed to his prophets truths of things to come. Father Adam knew of the future for we read in Doctrine and Covenants 107:56, 57, "And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

"These things were all written in the Book of Enoch and are to be testified of in due time."

Also Enoch knew from the Lord of things to come. "And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous; the hour of their redemption; and received a fulness of joy." (Pearl of Great Price, Moses 7:67.)

Prophets of the Lord from that time to the present have received revelations some of which have been recorded as prophecy in Holy writ. Of these prophecies there are some which pertain to these latter days, and we have had or may have the privilege of witnessing their fulfillment.

For example, John saw in vision the Gospel restored in the last days by Angelic Ministry, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6, 7.)

This prophecy has reference to the restoration of the Gospel in these the latter days and was fulfilled when the Gospel was brought forth through Joseph Smith.

"Heart of the Children to Their Fathers"

Malachi prophesied of the latter days, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:5, 6.)

Elijah visited Joseph Smith and Oliver Cowdery on April 3, 1836, as described in Doctrine and Covenants 110:13-16, in fulfillment of this prophecy. Since that time great strides have been made in genealogical and temple work which is acknowledged as the turning of the heart of the fathers to the children, and the heart of the children to the fathers.

Micah prophesied, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (Micah 4:1.) The movement of Saints from Nauvoo to Salt Lake Valley under adverse and unexpected conditions brought a realization of this prophecy.

Nephi, who was one of the great prophets of the Lord, foreshadowed the history of America and the restoration of the Gospel in this dispensation. (1 Nephi 13:10-42; 14:1-17.) This prophecy is with such clarity that specific events of recent history can readily be recognized as its fulfillment.

More Prophecies to be Fulfilled

There are yet many prophecies to be fulfilled in their due time. Of particular interest is the second coming of our Savior which will usher in the period of the millennium. Scriptures are replete with the evidence that the occurrence of this event is imminent. Joseph Smith prophesied of this great day. (Doctrine and Covenants 29:11, 12; 45: 38-59.)

As surely as have many of the words of the Lord's prophets come to pass, so will all prophecies be fulfilled in due time. "For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass." (Doctrine and Covenants 29:10.)

The realization that prophecy has been and is being fulfilled and that the second coming of Christ is near at hand should be a stimulant to us to live lives more Christ-like every day.

References:

Doctrine and Covenants 107:56, 57; Moses 7:67; Revelation 14:6, 7; Malachi 4:5, 6; Doctrine and Covenants 110:13-16; Micah 4:1; 1 Nephi 13:10-42; 1 Nephi 14:1-17; Doctrine and Covenants 29:11, 12; 45:38-59; 29:10.



Elder Spencer W. Kimball uses a flannelboard with great effectiveness.

A Picture and a Piece of Cloth

(An Interview with Elder Spencer W. Kimball)

By Howard B. Pearson

ELDER Spencer W. Kimball thumbed through books, magazines and brochures. He pointed out graphs telling the stories of population growth, national income and many other items. Large corporations, universities and individuals in all walks of life use visual aids to put over their messages, he said.

Then from a large envelope he drew Biblical and Book of Mormon pictures and a piece of flannel. When placed on the cloth, the pictures adhered to it, and he was able to have the flannel supported and talk about the pictures.

An Extension of Visual Aids

"The flannelboard is just an extension of visual aids," he explained. "An educator uses the blackboard to aid him in his teaching. Universities have blackboards. A scientist uses a blackboard to explain something as

complicated as the atomic program. He draws graphs and charts to visually emphasize his points."

Quickly going over pictures used for flannelboards, Elder Kimball showed the additional advantage of this visual aid even over blackboards. "A flannelboard is adaptable," he pointed out. "A person can't carry a blackboard around, but he can carry a piece of flannel and some pictures, drawings or graphs. Placed on the flannelboard, these aids rivet attention to the subject about which an instructor wants to talk."

His eyes flashing enthusiasm, Elder Kimball said that he has seen audiences, including missionary and college groups, sit up and take immediate notice when a simple little picture is placed before them.

Elder Kimball said he has used flannelboards in the Indian program. (He is in charge of all Church activities among the Lamanites.) He

said flannelboards have helped in educating the Indian as well as the white man who has been supervising him.

This, he explained, shows the versatility of the flannelboard as a teaching tool. Pictures placed on the board make it easy to explain a program or policy.

Likewise, pictures help to clarify a lesson in Sunday School, Primary, Priesthood classes or wherever else they may be used, Elder Kimball noted.

Not for Children Alone

Asked about the reluctance of some instructors to adopt this handy teaching implement, Elder Kimball said there is no basis to the claims they are "infantile" or "childish." He reiterated an earlier statement that universities have blackboards, and

flannelboards are only an extension of this form of visual education.

Elder Kimball indicated that he believed flannelboards should be used by all organizations and auxiliaries of the Church. He pointed out that illustrations of all types are available for flannelboards. Out of a large envelope, from which he was taking flannelboard pictures, fell a magazine illustration of a little child praying.

"See, here's something that shows how easily pictures may be obtained for flannelboard use," Elder Kimball said. "I clipped this little picture from a magazine. I can use it sometime when talking about how a little child shall lead. Just by putting a small piece of flannel on the back of the picture and sticking it to the flannelboard, I have something which helps to put over a point more emphatically."

Picture Is Clean and Beautiful

"If I were to use a blackboard," he added, "the drawing would be necessarily crude and rough. Here, the picture is clean, beautiful and appealing."

He then stepped over to a table in his office and opened a scrapbook to a magazine page. "It's just like this," he said, pointing to a map. "See how much more the point in this article is illustrated by that map—much more than if these figures alone were used and the map omitted." And he covered up the map and pointed out some figures above which carried the same message, but did not catch the attention as much as the map.

"The same illustration might be used to explain how potent a message can be put over by using a picture of this little girl praying," he added.

Elder Kimball counseled wise use of flannelboards, however. Don't use the pictures just to be using pictures, he warned. Make them tell a story. Make the illustrations work for you when you are giving a lesson or otherwise instructing an audience. Fit them into your presentation. Don't make their use too obvious, but fit them into whatever message you have. He closed a spirited, interesting, informative interview with this observation: "If you can't interest a group with the aid of a flannelboard, it's a cinch you won't be able to interest one without use of a flannelboard. It has appeal for both adults and children."

Are You a Disciple of Jesus?

By Norma Barnes*

YESTERDAY a terrific hail storm completely destroyed the crops of a young farmer who a year ago lost an arm in an accident. Today, the members of his Priesthood Quorum are there to help him work out a financial program that will carry him through until another planting and harvesting season. Each one has offered to contribute a sum of money now, if it is needed, another sum in the fall and still another next spring. This money is a gift and not a loan.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

"By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34, 35.) It seems that there is no more sure test to determine whether or not one is a disciple of Christ than that of the love one displays in the daily life among his fellow men. Surely the members of the Priesthood quorum working as a group qualify as disciples of Christ.

A Greater Test

An even greater test is the doing of good alone without the stimulus of the group and particularly if it is in the little things of life. It was my privilege to travel for a period of three months with a young LDS girl of Swiss descent. She was so completely a disciple of Christ that she was ever doing kind and thoughtful things for the welfare of others under all conditions. She gave of herself in a most gracious way.

A human soul has always been of great value to a disciple of Christ, and no amount of effort is too great to bring back the one who has gone the wrong way. "I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons, which need no repentance." (Luke 15:7.) Not many will give of themselves to the extent that it often takes to bring back the lost sheep.

A friend of mine illustrates what it really means to be a disciple of Christ in seeking for those who have gone astray. He works with men who are alcoholics. Kindly and

understanding, ever keeping the sin separated from the individual, it is amazing what he has been able to accomplish. They often call him in the middle of the night asking that he come to help them through a difficult struggle. He goes, and a human soul comes a step nearer to the way of peace and happiness.

A disciple of Christ is humble. First, in that he recognizes God as the giver of great gifts that make all of life possible. And, secondly, because he recognizes his dependence upon God. Then, too, a humble person does not exalt himself above his brethren. He realizes that most every person he meets can do some one or more things better than he can. Hence, he himself in his limited knowledge, must ever remain both dependent and teachable.

Sincerity Is an Attribute

Sincerity also will be one of his attributes. One can scarcely be sincere without being honest. He acts out of "sincere conviction, with purity of heart." There is no deception or trickery about him.

"Blessed are the meek; for they shall inherit the earth." So said Jesus in his Sermon on the Mount. This characteristic seems to be built on a foundation of humility. I like the terse summary of this quality given by Dr. Lowell L. Bennion when he says, "The meek are those who are not haughty, arrogant, proud, and jealous of their own rights. They are not overly sensitive about themselves, not easily offended and hurt. The meek are at peace with themselves and are, therefore, not self-concerned."

One can scarcely think of a disciple of Christ without visualizing courage. The courage to stand for right, even though among the clamoring hordes who demand that you follow the easy road, is the quality I refer to.

One may look at each of these qualities, and many others too, each desirable in their own right but it is only when they become a working factor in an integrated whole personality that they spell "Christian," a disciple of Jesus.

*Teacher of the Gospel Doctrine Class, studying Teachings of the New Testament, in Idaho Falls 4th Ward.



ELDER LEGRAND RICHARDS

Through the atonement, resurrection from the dead will come to all men.

ABOUT THE AUTHOR

EELDER LEGRAND RICHARDS, a member of the council of the twelve for nearly three years, was previously Presiding Bishop of the Church for 14 years. He is well known as a powerful latter-day missionary who never seems to tire in his vigorous, valiant service in the Lord's cause.

Elder Richards was born at Farmington, Davis County, Utah, on February 6, 1886, to Alice A. Robinson Richards and George F. Richards, an apostle whose father, Franklin D. Richards, was also an apostle. LeGrand Richards' boyhood was spent on a Tooele dry farm. His secular education culminated in study at the Salt Lake Business College.

The Church has received much of his service, including four missions, two of which he presided over. Prior to his call to the Presiding Bishopric by President Heber J. Grant in 1938, Elder Richards'

home ministry included the offices of stake president and bishop of three wards.

In private life, he has been successful in the real estate business, and has held executive positions with three real estate groups. He has also served as a trustee for three hospitals and as a director of ZCMI and the Hotel Utah.

His book, *A Marvelous Work and a Wonder* is familiar to Sunday School workers as the text for the Investigator class. Elder Richards has recently written the book, *Israel! Do You Know?* (without benefit of any royalty). It is his presentation of the Gospel to the Jewish people.

Eight children and 24 grandchildren have come to Elder Richards and his wife, the former Ina Jane Ashton. Interest outside of Church work is found in the family, and his cultivation of sincere friendship with individuals he meets amounts to a hobby that many people know and appreciate.

The Third

“*We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.*”

The Third Article of Faith declares our belief in the efficacy of the divine atonement wrought by the Savior of the world. It declares that through simple obedience to the Gospel plan we may be saved. It also declares our belief in the free agency of man: he may obey or disobey the Gospel as he chooses.

A consideration of this important subject takes us back to our pre-existent life before we were born, when, as spirit children of our Heavenly Father, we could progress no further because we did not possess bodies of flesh and bones as did our Heavenly Father. These bodies were necessary in our progress toward His perfection.

Therefore a council was held in heaven in the interest of our eternal progression. The council brought forth a plan for the creation of this earth upon which we now dwell, providing an opportunity for us to come to earth and take upon ourselves these mortal bodies. (Pearl of Great Price, *Abraham* 3:22-28.) When this decision was reached, the sons of God shouted for joy. (*Job* 38:2-7.)

Article of Faith*



BY ELDER LEGRAND RICHARDS

of the Council of the Twelve

The plan formulated for our progression and direction while in mortality was called the Gospel. Because it was adopted before man was placed upon the earth, it was called the Everlasting Gospel. (*Revelation* 14:6.)

In the formulation of the Gospel Plan, Satan proposed to come to this earth and save all mankind whether they willed to be saved or not. Satan's plan would have deprived man of his free agency. The plan was rejected in favor of Christ's proposal to offer salvation to all men through the Gospel Plan, but giving to each one the right to choose for himself. It is not difficult to understand that without the gift of free agency, laws and commandments would be meaningless. (See *Moses* 4:1-4; *Abraham* 3:26-28; *Abraham* 4:24-28; Doctrine and Covenants 29:36-40.)

This decision caused Satan to rebel, and he, and a third of the hosts of heaven were cast down to earth, deprived of the privilege of receiving bodies, except as they gained power to possess the bodies of others. (See Doctrine and Covenants 29:36, 37; *Moses* 4:3, 4; *Abraham* 3:27, 28; *Revelation* 12:4, 7-9, 12, 13; *Jude* 6; *Luke* 10:18; Doctrine and Covenants 76:25, 26; *Matthew* 8:28-32.)

*The third of a series on the Articles of Faith by members of the First Presidency and Council of the Twelve, written especially for *The Instructor*.

In his anger, Satan declared he would exalt his throne above the stars of God, that he would "be like the Most High." (*Isaiah* 14:12-17.)

The Lord has indicated that unless men were tempted of the devil, "... they could not be agents unto themselves; for if they never should have bitter they could not know the sweet." (Doctrine and Covenants 29:39.)

Because Adam yielded to the temptation of Lucifer in the Garden of Eden, "... he became subject to the will of the devil . . ." He was, therefore, cast out from the presence of the Lord and "... became spiritually dead, . . ." Nevertheless, the Lord provided that Adam should not die as to the temporal death "... until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son." (Doctrine and Covenants 29:40-44.)

This was also a part of the plan prepared before the earth was made. Therefore, we read of "... the Lamb slain from the foundation of the world." (*Revelation* 13:8; *I Peter* 1:19, 20.)

The only Begotten Son of God offered to come to earth and redeem all men from Adam's fall so that all would come forth in the resurrection — "... the righteous unto eternal life and the wicked unto eternal damnation." (Doctrine and Covenants 29:43, 44; *Hebrews* 5:8, 9; *Matthew* 7:21; 2 *Nephi* 2:22-28.) This required the giving of His own life as a ransom for Adam's sin, as the Apostle Paul wrote, "For as in Adam all die, even so in Christ shall all be made alive." (I *Corinthians* 15:22-26; 2 *Nephi* 2:6, 29; *Alma* 42:23.) Thus He became victor over the grave as evidenced by the fact that when His body came forth from the tomb the graves of many of the Saints were also opened and they came forth and appeared to many. (*Matthew* 27:52-53; 3 *Nephi* 23:9-10.)

Therefore, through the atonement, resurrection from the dead will come to all men. However, the degree of glory to which they will be resurrected, whether to celestial glory likened unto the sun, or terrestrial glory likened unto the moon, or telestial glory likened unto the stars (I *Corinthians* 15:40-42; Doctrine and Covenants 76:50-98), will depend upon how they exercise their free agency and will depend upon the measure of obedience they render to the commandments of the Lord as set forth in the Gospel of Jesus Christ. (*Hebrews* 5:8, 9.)

Next month's treatise will be "The Fourth Article of Faith" by Elder Spencer W. Kimball.

Teacher Sincerity Is Important



Heino Dallinga, Dutch Sunday School teacher combines sincerity, Gospel knowledge and a blackboard in her instruction.

Dutch Teacher Transforms Class

A visitor to the 12- to 15-year-old class in the Groningen Branch Sunday School in the Netherlands Mission is filled with admiration for the orderly and efficient manner in which the class operates.

Heino Dallinga, wife of the branch president, is teacher of the class, according to Elder Donald M. Peck, Jr., mission Sunday School supervisor.

Among the things she initiated was a point system for class participation. Points are given for correct and complete answers, and points are subtracted for disorderly conduct. When a total of 50 points is reached, a small gift is given. Usually it is a picture with a note of commendation written on it and signed by the teacher. The class member who received the most points the previous week keeps tabs on points.

This method of encouraging participation caused a change in the attitude of the class. Attendance became stable. Everyone enjoyed coming. Discussions became genuine. Four non-members are now attending also.

One of the things each class member learns is how to pray.

After teaching in Church organizations for 9 years, Sister Dallinga finds that the greatest aid to teaching children is "to really and sincerely love them and treat them justly and fairly, for a child immediately senses insincerity."

• • •

Japanese Teacher Inspires

"TEACHERS should be good students, and students should be good teachers." Using this watchword, Haruko Sakamoto of the Juso

Branch (Osaka) is one of the most successful teachers in the Japanese Mission.

If teachers are good students they acquire more understanding of the subject matter, and the students they teach. If students are taught properly, they become good teachers in applying in their lives the lessons they learn.

Sister Sakamoto finds that students desire the teacher to have a genuine interest in them. If pupils are ill or for some other reason do not attend, the teacher should contact and seek to help them. She believes that a teacher who is interested in the pupils and shows it will be more likely to receive the interest and cooperation of members in the classroom.

Sister Sakamoto uses visual aids in her teaching. One of her successful aids is a large chronological chart of the Bible and Book of Mormon from Adam to the time of Christ.

She believes that students learn best from the visual aids that they not only see, but have also helped to construct or demonstrate.

Sister Sakamoto was baptized in 1950. One of her outstanding contributions to the Lord's work in Japan has been a translation of the Book of Mormon into Braille. Completed in 1952, this work has been used to good advantage by members and investigators.

(For further information on Sister Sakamoto, see the January, 1955, *Instructor*, page 6.)

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She Lets Pictures Help Teach

SISTER EILEEN MOYER of the Woodstock Branch, London District, in the Canadian Mission, skillfully uses pictures in teaching her

class of children from 8 to 12 years old. Seldom using a book in class, she uses the pictures collected or drawn by herself.

At the end of each class she has the children draw a picture of the point which impressed them most. Of course, some are better artists than others, but Sister Moyer can tell whether they have grasped the purpose of the lesson.

Each child has a scrapbook in which every lesson is to be represented by pictures or by some other token. She has made her own hectograph to aid in making copies of the drawings, scriptures, or other items of interest in the lessons. The children color the drawings before placing them in the scrapbook. They are also encouraged to find their own material for the book.

She frequently uses large backdrops and models to give reality to the lessons. In keeping tab on the progress of each child, she gives points for attendance, talks given in



Canadian Eileen Moyer has each student prepare a scrapbook in which every lesson is represented by a picture or some other token.

Sunday School, memory work, and other Sunday School activities.

Branch Brings Order

REVERENCE and order are not automatic. They have to be prepared for and earned. The Worcester Branch in the New England Mission, newest branch in that mission, is setting an example in this regard.

Meeting in a large and echoing room in the YWCA building without carpets and with portable, noisy chairs, the branch officers realized that reverence would have to be prepared for.

Sunday School officers arrive early. Everything is in readiness when the people arrive. Parents with babies and small children sit in the rear of the room where adults can more conveniently take children out if necessary.

Mission President J. Howard Maughan writes: "With no chapel of its own equipped with a cry room and no other facilities conducive to quiet and orderliness, Worcester is meeting its problems and making big strides towards solving them."

Investigator-teaching Points

REPRESENTATIVE of the good work being done among the nine Investigator classes in Long Beach Stake is the one taught in Long Beach First Ward by Clarence Curtis, a former stake missionary. Nearly 200 baptisms resulted from activities of Long Beach Stake missionaries during 1954.

Three factors contribute to his success with these students. *First*, the teacher realizes that the presence

of the Holy Ghost is necessary to feel the truth of the Gospel. Prayer is required; then follows charity and virtue as mentioned in the 121st Section of the Doctrine & Covenants.

The *second* factor is the necessity to stimulate thinking. He believes that sympathetic consideration of an individual's right to his free agency rules out dogmatic statements.

His *third* involves mechanics of good teaching. Brother Curtis is aware of these methods and continually uses them.

Sunday Schools in Ancient Persia

ELDER Reed H. Bradford of the Sunday School General Board has recently returned from Iran, where he was on assignment with the United States Government's Point Four program. Sunday School, he reports, is prominent in Church activity among Latter-day Saint branches in ancient Persia.

In many instances our Sunday Schools in Iran elected to study lessons dealing with the Old Testament since Iran and surrounding country is the setting for much of these scriptures. "Our Saints' exemplary actions have caused a number of Iranians to inquire about the Gospel and one person has applied for baptism," Brother Bradford relates.

Branches of the Church have been organized at Tehran, Shiraz, Babol, Tabriz and Resht. At the time of Brother Bradford's return, over



Reed H. Bradford

forty technicians and their families from Utah had gone to Iran. More were being recruited.

It is now over four years since Dr. Franklin S. Harris and Sister Harris went to Iran where Dr. Harris became the first country director of the Point Four program. Subsequent contracts were signed with the Brigham Young University, Utah State Agricultural College and the University of Utah, providing for the sending of technicians in education, agriculture and public health.

If there is a particularly outstanding performance in some phase of Sunday School work being done in your stake, ward or branch, please report it to Brother Bennett, who should be addressed: Wallace G. Bennett, *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah.

COMING EVENTS

March 7, 1955

February 1955, Monthly Report Sent to Stake Secretary

April 3, 4 and 6, 1955

General Conference, Salt Lake Tabernacle

April 3, 1955

Sunday School Annual Conference, Salt Lake Tabernacle, 7:00 p.m.

April 4, 1955

March, 1955, Monthly Report Sent to Stake Secretary

April 10, 1955

Easter Sunday

May 2, 1955

April, 1955, Monthly Report Sent to Stake Secretary

May 8, 1955

Mother's Day

SHE SHARES A HUNGER FOR KNOWLEDGE WITH HER STUDENTS

(Concluded from page 69.)

through the years because most of the members immigrate to the United States.

In common with most good Sunday School teachers, this Hollander class leader shares a hunger for more and more knowledge. She reads a great deal, mostly scripture and other books which will help her in teaching. Her other hobbies are knitting and crocheting.

The Verbiest have three children — all daughters, all grown up and married. But she has many more children — boys and girls like H. W. Tak who have come under her spell in Sunday School!

The city of Gouda is world-famous because of its fine flavored, flat-pressed cheese. This cheese factory is one of Gouda's tourist attractions.



Trusted of God

By Ramona W. Cannon

THE two pictures for this month point up instances in which overwhelming responsibilities were placed upon the shoulders of the young.

To a girl in her early years — in the bloom of her comeliness and the purity of her soul—she was vouchsafed to become the mother of the Savior of the world.

Solomon, youthful son of King David, was God's own appointee to carry out the great yearning of his father to build a magnificent temple to his God, for David himself was deemed unworthy to fulfill this dream of his heart.

"NO ROOM IN THE INN"

HOWEVER often we read the story of the birth of Jesus, told so briefly in the Bible, it has still a fresh quality of wonder about it.

What a dramatic contrast of values is found in this event! The most important occurrence in history up to that time, happening in the midst of people too self-engrossed to be aware of it! The time so inopportune for the inexperienced girl with her hour of motherhood upon her! Yet there was no one to help her, no room in the inn, nor even the meager comfort of a peasant's bed.

Caesar Augustus had decreed that all the world should be taxed. (*Luke 2:1*.)

Since every one was to go to "his own city" for this taxation, Joseph and Mary left their home in Nazareth, Galilee, and went "unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)" (*Luke 2:3, 4*.)

And "while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn." (*Luke 2:6, 7*.)

Her firstborn in her arms, Mary must have been greatly comforted by the visit of the shepherds who had seen the heavens open and the host of angels saying: "Glory to God in the highest, and on earth peace, good will toward men;" and later by the Wise Men from the East, who were aware of this hour of destiny by their understanding and faith.

The decree of Augustus regarding taxation which brought Joseph and Mary to Bethlehem was merely a matter of his own will — yet was fulfilling prophecy that the Savior should be born in "the City of David."

The conditions surrounding the birth of Jesus and his lifelong example are a rebuke and a warning to all against overprizing wealth and position in this life. The things of the spirit were always placed first by Jesus.

Amid an twilight of shadow and reflected light, the artist has focused attention on Mary's face. Joseph indicates her condition to the innkeeper, but he merely extrapolates that there is no room. However, the girl's lovely face shows that there is no room in her heart for fear or hurt feelings. She seems conscious only of the wonder and blessedness of her hour of divine motherhood.

(Cut out and paste on back of mounted picture.)

"DAVID CHARGES SOLOMON TO BUILD A TEMPLE"

KING DAVID, growing old, called in Jerusalem a general assembly of all the princes in Israel and the captains over thousands and over hundreds, and stewards over the king's possessions, and of David's sons, and the mighty and valiant men of the realm.

Then the King stood upon his feet and said to them: "As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord . . . and had made ready for the building. But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood." (*I Chronicles 28:1-3*.)

"And he said unto me: Solomon thy son, he shall build my house and my courts: for I have chosen him . . ." (*I Chronicles 28:6*)

Then David turned to his young son. "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts . . . Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it. Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat." (*I Chronicles 28:9-11*.)

David explained to Solomon and the assembly: All this "the Lord made me understand in writing by his hand upon me, even all the works of this pattern." (*I Chronicles 28:19*)

The plans of the temple were transferred to young Solomon. For its construction David gave him gold and silver and marble and jewels that he had already collected for its building — also much wealth from his own personal store. The mighty men and princes and captains did likewise — all with free hearts and much rejoicing.

Again David warned Solomon to be faithful to God, and he uttered a beautiful prayer to Jehovah. Then, as a climax to this dramatic scene, Solomon was crowned and sat upon the throne of David.

Many museums today display models of the marvelous ancient Temple of Solomon, with its many courts. It was destroyed about 587 B.C. by the Babylonians.

The picture represents the transfer of the plans to Solomon, whose countenance suggests spirituality, intelligence and wonder.

(Cut out and paste on back of mounted picture.)

Suggestions for Use:

"NO ROOM IN THE INN"

COURSE NO. 1: Feb. 27, "The Baby Jesus"; Dec. 18, "The Birthday of Jesus."

COURSE NO. 1a: Feb. 13, "When Baby Jesus Was Born."

COURSE NO. 3: Dec. 11, "Jesus Was Born in Bethlehem."

COURSE NO. 5: Dec. 11, "Understanding the Full Significance of Christmas."

"DAVID CHARGES SOLOMON TO BUILD A TEMPLE"

COURSE NO. 5: Nov. 5, "We Share Responsibilities in the World"; June 5, "Obedience Brings Strength of Body and Spirit."

COURSE NO. 13: Aug. 28, "Temples and Temple Work."



No. 636. NO ROOM IN THE INN
Luke 2: 17

Printed in U. S. A.



No. 441. DAVID CHARGES SOLOMON TO BUILD A TEMPLE
1 Chronicles 28:9, 10

Printed in U.

Long-ago Parents Were Wonderful, Too

By Marie F. Felt

"I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; . . ." (I Nephi 1:1.)

"Wherefore it came to pass that my father, Lehi, as he went forth prayed unto the Lord, yea, even with all his heart, in behalf of his people."—I Nephi 1:5.

LONG, long ago, about 600 years before Jesus Christ was born, there lived in the city of Jerusalem a family much beloved by God, our Heavenly Father. The father of this family was Lehi and the mother was Sariah. They had four sons whom they loved very dearly. Their names were Laman, Lemuel, Sam and Nephi.

At the time that our story begins, most of the people in Jerusalem were very wicked. Many prophets had talked with them and had told them to repent, to do good things and to listen to and obey the words of our Heavenly Father. These they should do instead of the wicked, bad things that they were doing. No one, however, would listen; that is, no one but Lehi and his family.

One day Lehi prayed "with all his heart" to our Heavenly Father "in behalf of (in the interest of) his people." (I Nephi 1:5.) He wanted God to bless them so that they would listen and understand what was right for them to do. He wanted them to repent of (to feel sorry for) their wrong doings and from that time on, do only those things of which our Heavenly Father would approve. [End of Scene I.]

Lehi even went among the people themselves to warn them and to tell them of the things that would happen if they did not repent. Among other things he told them of a vision that he had had in which "he saw God sitting on his throne, surrounded with . . . angels in the attitude of singing and praising their God." (I Nephi 1:8.) He told them of a book that one had brought to him in which it had said that Jerusalem would be destroyed and with it many people. Others would be carried away captive unto Babylon." (I Nephi 1:13.)

Instead of being happy that Lehi was their friend, however, and grateful that he cared enough to warn them in time to repent, "the Jews did mock (make fun of) him." (I Nephi 1:19.) They were so angry with him that they sought to take his life just as they had done the prophets before him. [End of Scene II.]

Soon after this the Lord spoke to Lehi "in a dream." (I Nephi 2:1.) He told him to "take his family and depart into the wilderness" (a tract of land inhabited only by wild animals; a wild region as of forest or desert) away from Jerusalem and the wickedness there. (I Nephi 2:2.) At this time also, He blessed Lehi because of all that he had done and for telling the people the things that God had commanded that he should.

Without question, Lehi and Sariah made preparations to leave their beautiful, comfortable home, their gold and silver, all their precious possessions and their many friends whom they loved dearly. All that they took with them was their food and clothing and also some tents in which to sleep. As soon as these things were gathered together, "he did as the Lord commanded him . . . and departed into the wilderness." (I Nephi 2:3, 4.) [End of Scene III.]

For three days, Lehi, Sariah and their family traveled. On the third day they came to a beautiful valley with a river flowing through it. There they pitched their tents by the side of the river. In deep appreciation for the blessings that they had received, Lehi "built an altar of stones, and made an offering unto the Lord, and gave thanks unto the Lord . . . God." (I Nephi 2:7.) [End of Scene IV.]

All would have been well had it not been for Laman and Lemuel. As soon as the family was settled, they began to "murmur (complain) against their father." (I Nephi 2:12.) They began to complain that he "had led them out of the land of Jerusalem, to leave . . . their gold, and their silver, and their precious things, to perish in the wilderness." (I Nephi 2:11.) "Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews who were at Jerusalem, who sought to take away the life of" their father, Lehi. (I Nephi 2:13.)

Realizing that they did not understand why God had brought them to this place, Lehi "did speak unto them." (I Nephi 2:14.) So powerful were his words and so filled was he with the Spirit of God, that Laman and Lemuel did not dare to continue their complaints. Instead, they did as their father commanded them.

With his other two sons, Sam and Nephi, Lehi had no trouble. They believed the words of the Lord as taught by their father and were of great comfort to him.

One day the Lord spoke to Nephi. He told him that as long as he kept His commandments, he should prosper (succeed) and that He would lead him to a choice land which the Lord had prepared for him. It was to be a land more choice than any other in all the world. He also told him that if he kept His commandments he should be a ruler and a teacher over his brethren.

When the Lord had spoken in this manner to him, Nephi then returned to the tent of his father. It was there that he learned that the Lord had something very important for him to do. According to commandment, he and his brothers were to return to Jerusalem to obtain the brass plates (records) from Laban. On these

plates were the records of their forefathers and a history of the Jews. The Lord wanted Lehi to have these to take with him wherever he should go.

It was a very difficult assignment, but Nephi was not afraid. He knew that the Lord would be with him, for "the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he hath commanded them." (I Nephi 3:7.) With the Lord as his helper, Nephi knew that he would be able to get the plates, so with his brothers he started toward Jerusalem, that wicked city from which they all had come not very long before. [End of Scene V.]

Text: I Nephi 1:2; 3:1-9.

Tribute to a Book of Mormon Mother

THE story of Lehi and Sariah can be a wonderful story for Mother's Day, for although Sariah is mentioned but five times in the Book of Mormon, we believe that it is safe to assume that she was a woman of character, a worthy companion to Lehi and, judging from her children, a great and wonderful mother. It is in her role of wife and mother that we wish to pay tribute to her at this time.

As Lehi warned the people of the coming destruction of Jerusalem and of their own destruction or capture, we are sure that it would not be easy for Sariah to sit by and hear her husband, Lehi, criticized and mocked. Since no mention is made to the contrary, we assume that she was loyal and true to him at all times. As the Jews sought to take his life, we feel sure that she prayed to God for his safety.

It would take great faith and courage on her part, and a real sense of values, for her to leave willingly all the comfort and beauty of her home in Jerusalem, and the security that their wealth assured her, to go into an unknown wilderness with limited possessions, and there to face unknown dangers, insecurity, possible hunger, and at times loneliness and despair. She must have realized the added responsibility that would be hers to educate her children and to teach them effectively of God, our Heavenly Father. She would want them to accept His call to leave Jerusalem and to go to an unknown land. She would want them to obey God in all things. As our story proceeds, let us keep Sariah in mind and think of her part in this wonderful Book of Mormon story. We feel sure that we may safely honor her as one of the great mothers of all time.

Suggestions for Use:

This story may be used in connection with the following lessons.

COURSE NO. 1: May 1, "We Help Father and Mother Within the Home."

COURSE NO. 1: May 8, for Mother's Day Program.

COURSE NO. 1: May 15, "We Help Father and Mother Outside the Home."

COURSE NO. 1: October 16, "Thank You For Parents and Other Helpers."

COURSE NO. 1a: May 29, "People Have Homes."

COURSE NO. 3: May 8, "Our Mothers."

COURSE NO. 5: May 15, "We Forget Ourselves By Helping Others."

COURSE NO. 5: June 5, "Obedience Brings Strength of Body and Spirit."

COURSE NO. 5: June 12, "Faith Helps Us To Be Unafraid."

COURSE NO. 5: July 10, "We Appreciate Our Mothers In Our Homes."

COURSE NO. 7: May 22, "Obedient – and We Find It Easy To Learn."

COURSE NO. 9: May 29, "Lehi and His Family." For Mother's Day Story in all classes.

Pictures

Arnold Friberg's picture, "Lehi in the Wilderness Discovers the Liahona," shows Lehi, Sariah and their family in the wilderness. Note Sariah at the door of the tent. Note the fine family that she has and the character in the face of each. Imagine the hardships that she has undergone in her travels thus far.

Arnold Friberg's picture, "Lehi and His People Arrive in the Promised Land," shows these fine people as they near the new country. Note Sariah's devotion to Lehi and the love that shows in her face for her family.

How to Present the Flannelboard Story:

Characters needed for this presentation are: Lehi, Sariah, Laman, Lemuel, Sam and Nephi.

The best figures in color to be found are those by Arnold Friberg in his Book of Mormon pictures which recently appeared in *The Instructor*. See his pictures, "Lehi in the Wilderness Discovers the Liahona," "Young Nephi Subdues His Rebellious Brothers," and "Lehi and His People Arrive in the Promised Land."

In addition to the above, we need:

1. Lehi in the attitude of prayer.
2. Lehi preaching to the wicked inhabitants of Jerusalem.
3. Figures of listeners with some making fun of him.
4. Figures of Sariah, Laman, Lemuel, Sam and Nephi.

Props needed are:

1. A scene in one of the rooms in Lehi's house, presumably his bedroom, for it is here that he prays.
2. Pictures of tents such as were used at that time. See Friberg's picture of "Lehi in the Wilderness Discovers the Liahona" for an example of a tent used in those days.
3. Bundles of food and clothing.
4. Camels for transportation. Duplicate several as shown in the May, 1954, *Instructor*, page 149.

Making Backgrounds for Scenes:

Scene I:

An indoor scene in which Lehi is praying to the Lord for strength and guidance. Since Lehi was a wealthy man, we assume there were rich draperies hanging, a lovely rug on the floor, and a beautiful bed by which he knelt in prayer.

Scene II:

Lehi is preaching to the wicked inhabitants of Jerusalem. This could be an outdoor scene with a blue sky, brown earth and a building in the background. Place Lehi on one side of the flannelboard facing the crowd of unbelievers as he talks to them.

Scene III:

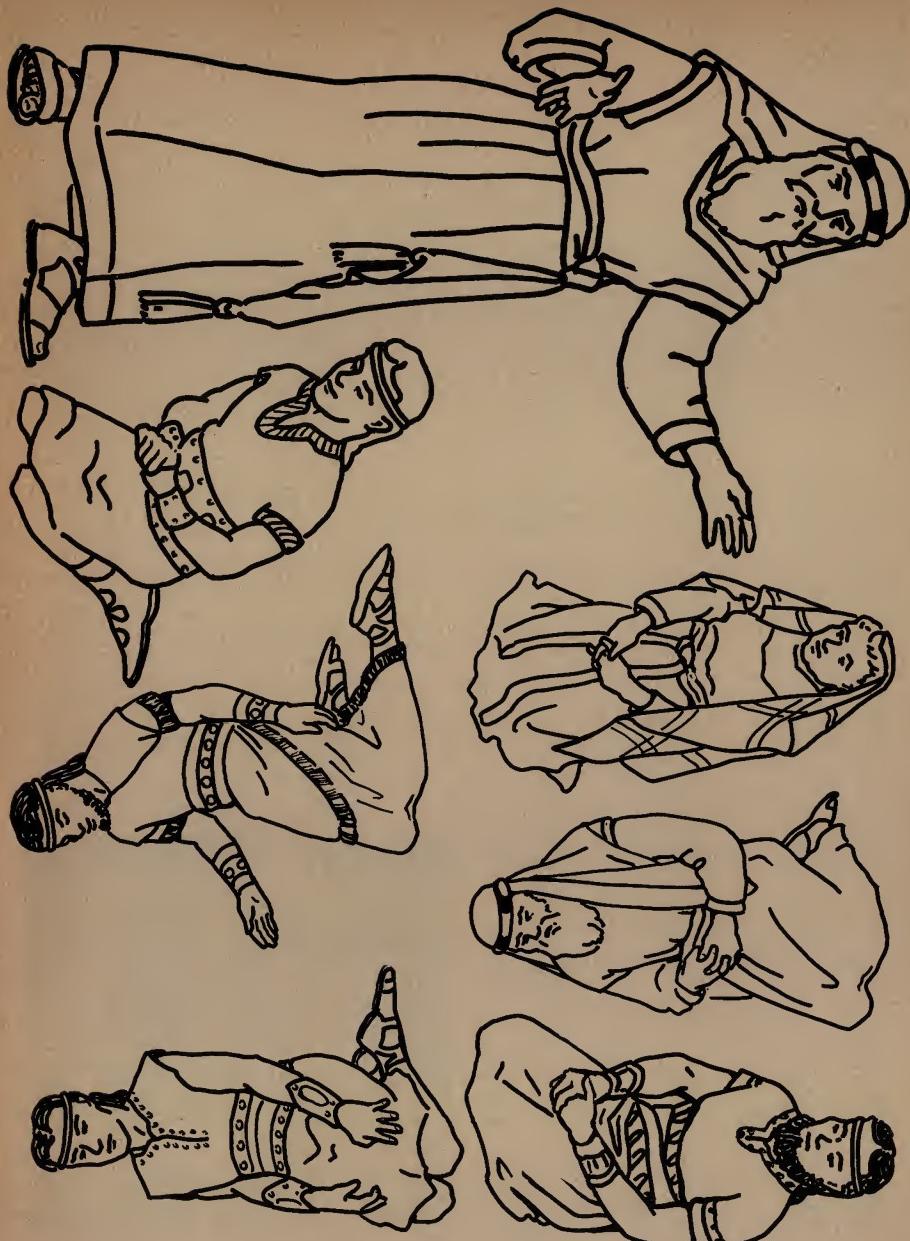
Also an outdoor scene. In the background we see Lehi and Sariah's beautiful home. In the foreground we see Lehi, Sariah and the four boys on the camels ready for the journey. We also see the camels loaded with food, clothing, tents and bedding. They are turned away from the city.

Scene IV:

Takes place in the beautiful valley which they have found after three days of traveling. Blue sky, green grass and a sparkling river flowing through it form the background. We see the tents pitched and the altar built by Lehi for his offering of gratitude to God. Members of the family are kneeling in prayer as they thank God for his blessings.

Scene V:

Nephi and his brothers are at the tent of Lehi. Lehi gives them God's command to return to Jerusalem for the brass plates. With faith they all leave for Jerusalem. We assume that all were on camels for the journey to their old home.



Flannelboard characters for "Long-ago Parents Were Wonderful, Too," include: Lehi, standing; Lehi, kneeling in prayer; and Sariah, Laman, Lemuel, Sam and Nephi. All are kneeling. They can be placed behind the humps of the camels for traveling. Color, back with flannel and cut out.



A Teacher unto Her Children

COMBINED PROGRAM

Opening Hymn: "There Is Beauty All Around," No. 169,
Hymns—Church of Jesus Christ of Latter-day Saints.

Invocation: To be given by a young man from Course
No. 15.

Sacramental Hymn: "How Great the Wisdom and the
Love," No. 68, *Hymns—Church of Jesus Christ of
Latter-day Saints.*

Sacramental Service.

Word of Welcome to Mothers and a Statement of the
Theme: Superintendent.

Theme: "The Mission of Motherhood"

Part I:

(It is suggested that the Junior Sunday School boys and girls of Course No. 3 and Course No. 5 participate in this part of the program. The number participating will depend on the available space in the chapel. After Part I, these children will return to their own classes where appropriate lessons are scheduled. As the children enter the chapel the organist plays softly "Lullaby and Goodnight," No. 134 in THE CHILDREN SING.

As the participants in the program are seated, the theme lettered on a flannel strip should be placed on top of a flannelboard. This is done by a member of Course No. 13.)

Poem: To be given by a member of Course No. 5.

MY LITTLE CALENDAR

My little calendar tells me
Today is the 8th of May
It's very special I understand
We call it Mother's Day.

Song: "Mother Dear," No. 130, *The Children Sing*, by
Junior Sunday School Children.

Poem: To be given by a member of Course No. 7.

WITH ALL HER MIGHT

My Mother is so very good
She always does just what she should.
She tries real hard with all her might
To teach me always what is right.

—Bonnie Ellis Oliver.

(As the children from Course No. 3 and Course No. 5 say the following parts, it is suggested that girls from Course No. 11 and Course No. 13 place on a flannelboard strips of flannel with the phrases appearing below in italics printed on them. These phrases will appear under the theme.)

First Child: My mother teaches me that I have a
Heavenly Father who loves me and watches over
me. (*Love*)

Second Child: My mother teaches me to pray to my
Heavenly Father and asks Him to protect me.
(*Pray*)

Third Child: My mother teaches me to thank my
Heavenly Father for all His blessings. (*Give
thanks*)

Fourth Child: My mother teaches me that to be a real member of this Church, I must think good thoughts and do good things. (*To think and do what is right*)

Fifth Child: My mother teaches me that my Heavenly Father wants me to go to Church. That's why I come to Sunday School. (*Go to Church*)

Sixth Child: My mother teaches me that my Heavenly Father wants me to forgive anyone who is unkind to me. (*Forgive*)

Seventh Child: My mother teaches me that my Heavenly Father wants me to pay tithing on any money I earn. (*Pay tithing*)

Eighth Child: My mother teaches me that my Heavenly Father wants me to be a good ward member. (*Serve*)

Ninth Child: My mother teaches me that my Heavenly Father wants me to eat and drink only the things that are good for my body. (*Keep Word of Wisdom*)

Tenth Child: My mother teaches me that my Heavenly Father wants me to be a happy, willing (boy or girl) and grow up to be a good (man or woman). (*Live the Gospel*)



She leads them with love and understanding.

Poem: To be given by members of Course No. 9.

MY MOTHER

First Child: My Heavenly Father sent me
A gift beyond compare—
My Mother, with her smiling face,
Her helpful way of being fair.
Second Child: I'll ask my Heavenly Father
To help a child like me
Make every day a "Mother's Day"
So that she'll happy be.

As the children leave to return to their own classes, the organist again plays "Lullaby and Goodnight."

Congregational Hymn: "When upon Life's Billows,"
No. 202, *Hymns—Church of Jesus Christ of Latter-day Saints*.

Part II:

Five-minute Talk:

Title: "The children in our home are a sacred trust from the Lord to me."

Participant: A new mother.

Five-minute Talk:

Title: "The joy and peace that can come from rearing a family according to the commandments of the Lord."

Participant: A grandmother.

THE MISSION OF THE CHURCH

(Concluded from page 65.)

sion he would save every person, and for so doing he asked that the honor and the glory that are the Lord's should be his.

In contrast to this, Christ's plan is to give men their free agency. "To every man," says Joseph Smith, "is given an inherent power to do right or to do wrong. In this he has his free agency. He may choose the right and obtain salvation, or he may choose evil and merit abomination." A man may act as his conscience dictates so long as he does not infringe upon the rights of others. That is the spirit of true democracy, and all government by the Priesthood should be actuated by that same high motive. We are told: ". . . The rights of the priesthood are inseparably connected with the powers of heaven, . . ."

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy." (Doctrine and Covenants 121:36, 41, 43.)

Where Peace Is Found

Peace is not found in selfishness, but in striving to help make the world better and happier.

"There was a time when I was happy," said Browning's Parcelsus.

"When was that?" asked his friend, Festus.

Five-minute Talk:

Title: "The mission of Motherhood is to build a home where spirituality, love, and peace dwell."

Participant: The bishop of the ward.

Distribution of Tokens to Mothers: (optional)

(The committee feels that the program can be made very effective without actually giving gifts to Mothers. However, this should be a local decision. Young ladies from Course No. 13 could help with the distribution. Organ music could make an effective background.)

Closing Hymn: "O My Father," No. 138, *Hymns—Church of Jesus Christ of Latter-day Saints*.

Benediction: To be given by a young lady from Course No. 15.

Committee:

Lucy G. Sperry, Chairman,
Eva May Green,
Camille W. Halliday,
Edith Nash.

JUNIOR SUNDAY SCHOOL PROGRAM

It is recommended that Junior Sunday School children observe Mother's Day through study of the regular lessons outlined. In planning the devotional period, coordinators and other Junior Sunday School workers can arrange a choice of songs, prayer and topics for the short inspirational talks in keeping with the day.

The old philosopher answered: "When, but the time I vowed myself to man."

And then Festus said: "Great God, thy judgments are inscrutable."

The Parcelsus continued: "There is an answer to the passionate longings of the heart for fullness and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God; it ought to be our life. In him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty."

Perfect Peace Found in a Testimony of the Gospel

The perfect peace comes to the individual who has a testimony of the truth of the Gospel of Jesus Christ. That is the greatest of blessings; all else may be sacrificed rather than that. If you would have it, then follow the words of the Savior: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

"How different the peace of God from that of the world! It calms the passions, preserves the purity of conscience, is inseparable from righteousness, unites us to God, and strengthens us against temptation. *The peace of the soul consists in an absolute resignation to the will of God.*"

The way to peace for individuals and nations is to have "the Kingdom of God within you."

May peace come to each of us and to the whole world!

MANHOOD, not scholarship, is the first aim of education.

—Ernest T. Seton.

THE true art of memory is the art of attention.

—Johnson.

NO man is free who is not master of himself.

—Epictetus.

From Fun-loving Boy to Apostle

By Minnie E. Anderson

He Gave Strength and Courage

Matthew Cowley, Man of Faith,, by Henry A. Smith, published by Bookcraft, price \$3.50.

A biography is often a well of information for the Sunday School teacher. Such is this biography of Matthew Cowley. The author is editor of the Church Section of the *Deseret News*.

As he evolved from a fun-loving boy, full of mischievous pranks, to missionary, lawyer, mission president and Apostle of the Lord, Elder Cowley espoused the poor in spirit. Like Jesus of Nazareth he sought to give courage and strength to the man who strayed from the Lord's accepted path. He was friend both to publican and sinner as well as the devout man of God.

The beginning chapters of the book tell of the conversion of Matthias Cowley, paternal grandfather of Matthew Cowley. This will be of particular interest to teachers of Course No. 11. They will find this story helpful enrichment material for chapters 12, 13 and 14 in "History of the Restored Church," dealing with persecution of the Saints at Nauvoo.

Matthias Cowley was baptized into the Church at Kirkcudladdon on the Isle of Man, near England, July 17, 1843, when he was 14 years of age. Soon after, the Cowley family made the long journey to America and settled in Warsaw, Ill., about 22 miles from Nauvoo. Here Matthias and his father, James, found employment in a brickyard. James Cowley was a miller by trade and had been offered \$10.00 a day in St. Louis if he would stay and work.

"No!" was his reply. "I left my home and native land to join with the Prophet of the Lord, Joseph Smith and the Saints in Nauvoo. I am going on. Bless you, I would not stop here for all of St. Louis."

Of the Cowleys' arrival in Nauvoo and meeting with Joseph Smith, Matthias later wrote, "We found the Prophet Joseph Smith to be just what

a man bearing that title should be. He was loved by every good man, woman, and child who knew him. We then felt very well satisfied after seeing this man of God, the Prophet Joseph Smith."

In Warsaw as in Nauvoo, the Church members were suffering bitter persecution. Matthias saw his father, James Cowley, taken by force by a mob to the outskirts of town. With a pistol pointed at his back, he was told to leave and never return. James Cowley walked in the dark of night and swam swollen rivers to reach Nauvoo in a state of exhaustion. The Prophet Joseph Smith promised him that his family would not be harmed.

While the Cowley family was awaiting word from the father, James, Matthias was sent to the river for water. The mob, seeing him leave his home, hired a drunkard to drown him. As Matthias was about to dip his pail in the water, he was caught at the back of the neck.

"Now, you little Mormon, I'm going to drown you," the man said.

Matthias, frightened, managed to say, "Why are you going to drown me? I have never done you any harm."

The man hesitated and then said, "No, I won't drown you. They can drown you themselves if they want to. I've got my pay. You are a good boy. Go on home."

Three times that night the mob tried to burn the Cowley home without success.

When the Cowley family arrived in Nauvoo, Matthias worked for John Taylor in the office of the *Times and Seasons*. His father, James, heard the Prophet Joseph Smith make this statement, "I am going like a lamb to the slaughter. I have a conscience void of offence toward God and man. I shall die innocent, and it shall be said of me, 'He was murdered in cold blood.'

From forthright ancestors, Matthew Cowley inherited the great vir-

tues of humility and faith. His deep love for God and his fellow men was exhibited many times in miraculous ways. One of the first of many such experiences came in his first mission to New Zealand. Shortly after he arrived, a native woman came hurriedly to summon him to her home.

"Come over, please," she implored him. "My boy is hurt, you fix him up."

Matthew was all alone. He had never administered to anyone in his life. Fearfully he followed her into the house and found a young boy, 10 or 11 years of age, who had fallen from a tree. He appeared badly hurt.

"You ought to have a doctor," he told the woman.

"The doctor isn't home. He is away from town. We don't need the doctor. You fix him up," the mother said.

Matthew, only 17, prayed fervently; his childlike faith allowed the power of his priesthood to operate through him and the boy was healed.

Binding Threads of Faith, Love

Wren, by Marie Killilea, published by Dodd, Meade and Company, price \$2.95.

HERE is a true story of a courageous little girl that will inspire and appeal to children Junior Sunday School age.

Karen Killilea, nicknamed "Wren" by her parents and sister, Marie, suffered from cerebral palsy from birth. Marie wanted more than anything in all the world to see her baby sister walk and use her limbs to play.

The adventures of this gay, charming family with Shanty, the Irish setter, the bunnies, and kittens are beautifully told.

Each chapter is a complete incident. Binding all the chapters together are the threads of faith and love. It can be a means also to develop understanding and tolerance within children for those suffering from some deficiency.

Excellent for Junior Sunday School use.

Is Your Sunday School Holding Its Own?

By Superintendent Lynn S. Richards

THE increase in attendance at Sunday School is moving ahead slightly faster than the increase in Church membership. This indicates that the Sunday School organization is holding its own. But is it enough that the Sunday School merely holds its own? Can we be content to go along with only 35 members out of every 100 in the Church enjoying the benefits of Sunday School teaching and be oblivious to the needs of the other 65 who do not attend? This question has been answered by the General Superintendency and General Board of the Sunday School through *The Sunday School Handbook*, the new roll book and the improved monthly report forms for 1955 with specific suggestions.

Divide Responsibility

First. The *Handbook*, on page 17, specifically suggests the duties of the superintendent of the ward which include, "Specific supervision of Courses No. 16 to 29." Similar suggestions are made for the two assistants to the superintendent. The primary need for dividing up the teaching responsibility among the superintendency is so that each may have and avail himself of the opportunity to visit the Sunday School classes. This enables the superintendent or his assistant to learn what effort is being put forth to enlist the attendance of the other 65 out of every 100 who are not now in Sunday School. The following inquiries can then be made of the teacher:

(a) Is the class organized with a class presidency?

(b) Does the teacher or the class presidency have in mind the instructions in the new roll book? These instructions may be obtained separately for utilizing the old roll books until they have been exhausted.

(c) Are assignments being made by the class officers or teachers to active members in the school to make visits encouraging potential members to attend?

(d) Does the teacher allow sufficient class period time for reporting of visits and recording the visit and the result?

The assistant superintendent in charge of secretarial work and analysis of Sunday School records should meet with the ward secretary and make certain that the ward secretary understands the markings made on the roll and can accurately evaluate them.

Commit Every Officer and Teacher

Second. The Sunday School has definitely committed every officer and teacher to a determined drive for enlisting potential members by the addition of three new columns to the monthly report. These are columns 13, 14, and 15 in the ward portion of the report. A superintendent, in order to keep up with the pace of the Sunday School in its quest for new members, must be able to appraise the information contained in these three columns.

Column 13 indicates the total absences. This figure for Course No. 11, for instance, means that all of the members of that course, as shown in Column 7, Line H, were absent the total number of times shown in Column 13, Line H. This brings into focus the total number of contacts required to be made. The class organization and teacher can

then proceed to make assignments among the active members of the class with the aid of the teacher or members of the superintendency, or bishopric, or others to contact these absentees.

Column 14 contains the total enrollment contacts made during the month. This tells us how many times someone of the class or assistants to the class members visited the absent members of the class during the month. The legend in the new roll book enables each class to keep before them each week this record and to pass it on to the secretary so that the secretary can gather the information each month. These are the visits that are expected to fan the spark within potential members of the class, renewing again their interest in the Sunday School and bringing them again into the class under the direction of well-prepared Sunday School teachers.

Column 15 tabulates the total class members not contacted. Each week the superintendent and his assistants visit the Sunday School classes to insure the making of these contacts. When contacts are not made that fact then becomes the business of the superintendency. By cutting down the total number appearing in column 15, you will be increasing the total number that appears in columns 8 through 12. Columns 13, 14 and 15 will require the attention of the superintendency each week.

Insure Excellence of Teaching

Third. It is not enough to expect that the painstaking work of visiting prospective members and bringing them to Sunday School will insure their punctual attendance thereafter. We are obliged to look to the excellence of teaching as the main factor in retaining the interest of the new attender to insure his attaining the regular Sunday School habit of attendance. This is the true test of teacher capacity.

Who Keeps Dependent Branch Records?

By General Secretary Richard E. Folland

Reporting Dependent Branches

Q. At the November conference of the Boise Stake, the Idaho City Branch was organized as a dependent branch of the First Ward. The membership is very small, and most of the members' records are held in the First Ward. The Idaho City Branch holds its own Sunday School, with one adult class and one class for children. The members attend all other Church services at the First Ward. How should we report this branch Sunday School?

—Boise (Idaho) Stake.

A. Dependent branch Sunday Schools may be reported separately or combined with the parent ward Sunday School's report. If reported separately, the dependent branch membership should be entered on the report just as though it were a ward school, and this membership deducted from the ward membership. Notation should be made that such school is a dependent branch of the ward.

• • •

Recommends Not in Ward Attended

Q. The question has arisen about members of the Church who regularly attend our Sunday Schools, but whose recommends are not in the ward they attend. Should these members be added to our Sunday

School roll or should they be counted as visitors?

—Southern Arizona Stake.

A. Members of the Church who regularly attend your Sunday School, but whose recommends are not in the ward should be placed on the roll of the class they attend. Members of the Church should have their recommends transferred to the ward in which they live. We do not wish, however, to discourage or tell any member of the Church that they cannot attend the Sunday School which they wish to attend; but the General Authorities have requested that members attend meetings in the ward in which they live.

This same answer applies to young men or women who are in the service and who are attending Sunday School regularly away from home. Only non-members of the Church or of the ward who attend occasionally should be counted as visitors.

• • •

Percentage of Officers, Teachers

Q. On the "Stake Board Monthly Report" F1 (E 1, 1954 forms), it asks for percent of total officers and teachers. Does this mean all the officers and teachers who are present from the various wards, or is it referring to the stake board only?

—Wayne (Utah) Stake.

MOTHER

I know God loves the animals,
The flowers, the birds, and bees;
I'm sure He also loves the grass
And the beautiful, big green trees.

But He must have loved the boys
and girls

Much more than any other,
For He sent an angel to care for each
one

And the angel's name is Mother.

—Mary C. Clough.

KEEP IT OUT

All the water in the world,
However hard it tried,
Could never, never sink a ship
Unless it got inside.

All the evil in the world,
The blackest kind of sin,
Can never hurt you one least bit—
Unless you let it in.

—Adapted from "The Live Oak."

A. This refers to all officers and teachers, both stake and ward.

• • •

Figuring Special Day Percentage

Q. In figuring percentages in wards where special programs were held or where conference occurs during the month, what is the procedure?

—Riverdale (Utah) Stake.

A. In figuring percentages of attendance at Sunday School in wards where special programs are held, we do not expect percentages of attendance of the departments on that day; but we do expect percentage to be computed and listed for total attendance at Sunday School.

As previously announced and also as advised in our new instruction sheet, Stake Conference Sundays should not be counted in figuring your average percentage of attendance where a regular Sunday School is not held. Example: If there are four Sundays in a month and one of those Sundays a stake conference is held, you would just compute the percentage of attendance from the other three Sundays. The same explanation would apply on a special program Sunday, with regard to department percentages.

AND he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

—Mark 4:30-32.

“To Nephi, Seer of Olden Time”

MAY 1955, “To Nephi, Seer of Olden Time,” *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 186.

FOR CHORISTERS: We have need of good hymns that preach the many phases of the restoration of the Gospel. There are all too few of them available for use. Especially is this true of the Book of Mormon. Hence, “To Nephi, Seer of Olden Time,” presents us with an excellent opportunity for teaching, through music, an important event in Book-of-Mormon history. A resourceful chorister should be able to preface the hymn practice with a brief, interesting account of Nephi’s vision and the meaning of the iron rod. But brevity must be the keynote in any such preface, since we need to get at the singing of the hymn within the time assigned for us.

This hymn falls in the general classification of *spirited* hymns. It moves along at a moderate tempo, and the beat should be sharp and clearly defined.

The principal technical problem for the chorister will be to lead his congregation imperceptibly from the triple rhythm of the first two lines into the 4/4 beat of the refrain. This should be accomplished without “jarring the passengers.” The value of the quarter-note should remain constant throughout the hymn. Going into the 4/4 meter, the ensemble work of the congregation may be aided by the chorister’s giving a more precise beat. Some exaggeration in this respect may be justified, especially in the first few bars of the 4/4, until the rhythmic pulse is definitely established.

The effect of the bar with the *fermata* can effectively be achieved by conducting the entire bar as a *ritardando* measure followed by a return to *a tempo* at the succeeding bar. There is no need for a dramatic

cutoff after the *fermata*. The *ritardando* will allow for a necessary breath following after the pause and will be much more natural for the congregation to follow.

—Lowell M. Durham.

FOR ORGANISTS: As stated above, this hymn is in spirited style or mood. A spirited hymn is energetic, rhythmic, and exultant in mood and, therefore, stands in contrast to a quiet, devotional, spiritual, prayerful type. Organists should understand and recognize this clearly in the case of every hymn they

play, so that they will play and interpret or present the hymn in its own proper mood.

We are afraid that many organists play most hymns in about one and the same style, which is approximately midway between the two. Such a performance presents but poorly the spirit of our hymns. Therefore, let us pay attention to a vigorous playing of this hymn, giving a good rhythmic outline, and playing it *marcato* rather than *legato*. Repeat all the notes in the left hand just as you would when playing it on a piano.

—Alexander Schreiner.

Sacrament Music and Gem

For the Month of May

Lento

ALEXANDER SCHREINER

SACRAMENT GEM

JESUS answered: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

—John 3:16.



Librarian Arvilla B. Wells shows Teacher Delene Keddington how to use a television box.

Let Them All Help Build the Library

By Irene Harvey

ARVILLA B. WELLS, of Park Stake's Emigration Ward in Salt Lake City, is not one to let pessimistic warnings quench her faith once she has decided to carry through a project.

When she first broached the subject of a Sunday School Library in her ward, she was commended for her enthusiasm. But she was told

that, because of the ward's all-out building program, no one would have the time or inclination to help her on her undertaking.

With those disheartening words ringing in her ears, Sister Wells literally rolled up her sleeves and went to work with pastepot and plans. A veteran teacher herself, she decided to donate to the Sunday

School library her personal collection of about two hundred pictures. By the time these were mounted, her long-range plans were laid.

Obtaining permission from the Sunday School superintendence, she presented her ideas to the teachers.

"Even with the best lesson material in the world," she began, "it's hard to hold class interest without

supplementary or enrichment material. Thirty years of teaching have taught me how hard it is to find just the right pictures and stories to point up a particular lesson."

Nodding in agreement, the teachers listened as Sister Wells outlined her plans for the library.

"Already we have several hundred mounted pictures and a number of books on Church subjects. We have a few maps, too, and blackboards in all the rooms, but we need lots of other teaching aids. Will each of you teachers take on, as a class activity, the responsibility of donating to the Emigration Ward Sunday School Library one of these projects which are listed on the blackboard?"

Sister Wells' enthusiasm fired the teachers' imaginations and each class took a specific project to be completed in six weeks' time.

One class collected enough in nickels and dimes to buy a nicely bound Bible. Another group donated a series of maps illustrating Biblical subjects. The superintendency donated an opaque projector. A class provided lapboards to be used for coloring sessions. The Church history class prepared a scrapbook on Church history. One class bought a world globe, and still another arranged for subscriptions to the *Church News*, *The Improvement Era*, *The Children's Friend* and *The Instructor*.

The adult group — largest of all — made the largest single addition to the library. Sister Wells listed the names and prices of a number of Church books which would be helpful reference for teachers. Each member of the class was asked to indicate a book he or she would be willing to pay for as a donation to the library. From this class came a total of 23 volumes.

When all the projects were completed a presentation ceremony was arranged. Each class was allowed to make formal presentation of its contribution to the Sunday School superintendent.

One of the most popular items in the library is known variously as a television box, a shadow box, or a roller box. It was made by a ward member, C. N. Christensen. Sister Wells purchases children's Bible story books from the dime store. She gets two of a kind, then cuts the pages from the binding, pasting two pages at a time on a roller paper so they appear as they did in the book form. The roller is wound like a player piano roll and as it is wound from one spool to another, the teacher can tell the story.

An outdated sample product demonstration book provides Sister Wells with the basis for still another aid to teachers. Various stories and lesson materials are pasted on scrapbook paper to fit the three-ring binder, and the cloth easel at the bottom of the book allows it to stand up as the teacher turns the pages.

Whenever Sister Wells is called on to teach a class at the last minute, she takes pictures of the General Authorities from the library to use on the flannelboard. The pictures are pasted on blue mounting paper which is cut a different size or shape for each group of authorities.

She shows each picture, explaining the position and responsibility of each man. Then the pictures are given to the class. One at a time pupils bring their pictures to the flannelboard, attempting to fit them into the right group and the right spot for seniority.

The library now has about 900 pictures mounted on colored paper, a different color for each heading—Old Testament, New Testament, Book of Mormon, Church history, Pioneers, Church doctrines, children, animals, travel, foreign countries and other miscellaneous headings. These general divisions are broken down into dispensations, geographical areas, and sometimes according to individual prophets.

The spacious library cupboards became possible because of a freak accident which happened while the

chapel was being remodeled. A section of cement wall fell. The builders said it would be easier to fill the space with storage cupboards than to repair the cement.

"The assistant librarian, Lucy McClain, and I still have lots to do to put the library in the condition we want it," Sister Wells tells visitors. "It seems the more we do on it, the more ideas we get for new ways to improve it."

"Our next project is a library table which my husband, Hugh, is going to make for us. I want to make our library room a study room where Sunday School members can come to prepare their 2½-minute talks and other Church assignments."

Reaching out to a stake level, Sister Wells is looking forward to trading ideas and duplicate materials with librarians in other wards.

"Why, the time will come," she beams, "when we shall be equipped to give all kinds of research help. Already our ward priesthood classes, fireside groups, Primary, and even stake missionaries are using our facilities."

To new librarians, Sister Wells has this suggestion: "One of the most effective ways to make your ward people aware that you have a library is to let them help build it."

"The more people who work on it, the more people you'll have using it."

GET YOUR INSTRUCTORS BOUND

THE *INSTRUCTOR* will bind a year's set of the magazine for \$3.25, if you provide the magazines. The cost is \$5.75 if you wish *The Instructor* to provide the magazines. Send your magazines, order and remittance to *The Instructor*, 50 North Main Street, Salt Lake City 1, Utah. *The Instructor* supplies indexes free.

SCRATCH the green rind of a sapling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. So it is with the teachings of youth, which make impressions on the mind and heart that are to last forever.

—Amiel.

AS THOUGHT DECREED

DEEDS are the certain harvest,
Reaped from thought's virile
seed,
And character is fashioned
From plantings thought decreed.

—Maude O. Cook.

I prefer a firm religious faith to every other blessing. For it makes life a discipline of goodness; creates new hopes, when those of the world vanish; throws over the decay of life the most gorgeous of all lights; and awakens life even in death.

—Sir H. Davy.



Get a person that the nonattenders respect to call for them several times until a new habit of attendance is established.

DO you know the young people of your ward who should be in your Sunday School class? Do you realize that you have a responsibility to them?

The Savior said:

"How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

"And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." (Matthew 18:12, 13.)

That was the commission to teachers in the Primitive Church. It is no less binding on teachers of the Church today. It is an obligation placed on teachers of the Sunday School by our living prophet.

Who Are Your Nonattenders?

How can you reach the boy or girl who is on your inactive roll? *The first step* to become aware of who the youngster is you need to reach. *Secondly*, find out all that you can about him. For example, here is John Doe, a 10-year-old. His mother is not a member of the Church; his father is inactive. Some of the older brothers and sisters attend Church occasionally. John plays with Billy, a boy his own age, who lives next door and is a regular attendee at your class.

Third, having gathered the above

*Brother Berrett is Vice President of Brigham Young University in the Department of Education in charge of religious education and a former member of the Sunday School General Board.

Hints on How To Bring a Nonattender to Your Class

By William E. Berrett*

information, you are ready to act. You have a chat with Billy and suggest that he invite John to ride with Billy's family over to Sunday School. Perhaps Billy would do well to ask John's father and mother if he may ask John to go with him to Sunday School. If Billy fails on the first try, have him try again and again. Check up with Billy regularly. If John comes to Sunday School, make him feel at home. Build up his interest by asking him some simple questions you are sure he can answer. Assign John and Billy to a simple task, such as cleaning the blackboard, or bringing a picture to class. John must be given immediate, but simple activity.

Invite Them to Sunday School

Let us take another example: You are teaching a group of 16-year-olds, and Jane Doe, who belongs in your group, does not attend. What can you do?

1. Find out all you can about Jane. What is her home life like? Who are her closest friends? What does she like to do? What special talents does she possess?

2. Now you are ready to go into action. If some of her friends are in your class, call them in for a conference. Enlist their aid. Have them invite Jane to come with them to Sunday School. If there is more than one of these friends, ask them to call on Jane as a group. Girls of this age are flattered when a group wants them. Have the group call for Jane on Sunday morning and every Sunday morning until she accepts their invitation.

When Jane appears, make her feel at home. Have an interesting lesson ready. Be sure to have some of the class walk home with Jane. This is the gregarious age. She must be made to feel wanted.

Be Well Prepared

Let us take still another example: You are the teacher of an adult group. Brother and Sister Jones

never attend. What can you do?

1. Appoint an attendance committee. (This committee will be concerned with all adult members of the ward.)

2. With the committee, find out all that you can about the Jones'. Who do the Jones' respect most in the ward? Get that person to call on them and invite them to Sunday School. Have this person call for them on Sunday morning in his car, and every Sunday morning until they decide they are ready to come. Make it a point to greet the newcomers. Introduce them to the class.

3. Have a real lesson ready. Invite class response. If the Jones' seem responsive, get them into the discussion, but do not rush them.

The Jones' must be called for next Sunday, and perhaps for several Sundays. A new habit of attendance must be formed. We cannot succeed by inviting people once and then forgetting them.

If the Jones' have children, they should, of course, be invited to bring them. If the children are already Sunday School goers, see the superintendent and have him appoint one of them to give a 2½-minute talk as the first reason for inviting the parents out. This is a sure-fire parent-catcher. See that children of nonattending parents are put on Christmas, Easter, and Mother's Day programs. This can be done only if the teacher consults the superintendency constantly on this problem of enlistment. Put a child to work and other members of his family are already halfway to Sunday School.

You will note that you cannot find the lost lamb by sitting by your fireside. He will not come to you because you merely wish him to do so. He is out of reach of your lectures on the subject. To be successful, the searcher must go to the lost lamb and stay with him until he has been returned to the fold. And the reward is gratifying. It is sought after even by the Gods.

“...Find Wisdom and Great Treasures...”*

Teachers: Here are your assignments for class memorization, correlated with the May lessons.

WHAT IT MEANS TO BE A LATTER-DAY SAINT

Course No. 7

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

—Doctrine and Covenants 89:18, 19.

LEADERS OF THE SCRIPTURES

Course No. 9

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

—Matthew 6:33.

HISTORY OF THE RESTORED CHURCH

Course No. 11

Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

—Doctrine and Covenants 108:16.

PRINCIPLES OF THE RESTORED CHURCH AT WORK

Course No. 13

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

—Doctrine and Covenants 130:20, 21.

*See Course No. 7.

LIFE IN ANCIENT AMERICA

Course No. 15

When ye are in the service of your fellow beings ye are only in the service of your God.

—*Mosiah 2:17.*

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

—*Malachi 4:5, 6.*

PARENT AND CHILD

Course No. 24

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

—*I Timothy 5:8.*

TEACHINGS OF THE DOCTRINE AND COVENANTS

Course No. 27

Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

—*Doctrine and Covenants 124:39.*

A MARVELOUS WORK AND A WONDER

Course No. 29

Verily, Verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

—*John 5:25.*

CHRIST'S IDEALS FOR LIVING

Course No. 19

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

—*Doctrine and Covenants 58:26.*

SAVIORS ON MOUNT ZION

Course No. 21

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

How the Coordinator Serves

By Margaret Hopkinson

BLESSED is the leader who considers leadership an opportunity for service."

A Junior Sunday School coordinator has a splendid opportunity to magnify the sacredness of the call to serve through the kind of spiritual experiences she promotes and provides in the worship service and in the class activities.

Working with a member of the superintendency assigned to Junior Sunday School, the coordinator works to achieve the objectives of the Junior Sunday School. These are:

1. To focus active attention on the *special spiritual needs* of young children. This necessarily includes attention to their social, mental and physical needs.

2. To present a Sunday School devotional exercise which will *develop spirituality* and an *attitude of worship*.

3. To organize classes so that Gospel study may be *interesting and effective*, and that children may have increased opportunity for participation.

Serve With Love and Enthusiasm

No coordinator by her own efforts alone can conduct a successful Junior Sunday School. It takes teamwork and is the united effort of the bishop, the superintendency, the coordinator, the teachers, the parents and the children.

Enthusiasm and a love for the gospel can be very contagious. A coordinator who is prayerful, enthusiastic, and has a great love for the gospel can inspire, motivate, and earn the cooperation of those called to work with her.

Serve by Example

A Sunday School superintendent once said, "I will never ask anyone

Focusing special attention on the physical needs of their Junior Sunday School, the coordinator discusses requirements for a pulpit with the assigned member of the superintendency.



Photo by Clyde N. Hatch.

to do things I will not be willing to do myself. I will always be alert to opportunities to improve the leadership of the Sunday School."

The coordinator is always alert for opportunities for spiritual growth and opportunities for greater under-

BLESSED is the leader who develops leaders while leading."

—Unknown.
Published by the National Education Association.

standing and knowledge of the needs of children. She grows spiritually by attending prayer meetings, meetings with the superintendent assigned to Junior Sunday School, faculty and stake preparation meetings.

The worship service shows *planning preparation and following through activities*.

Serve With Friendship

"The only way to have a friend is to be one."¹

The coordinator can serve other officers and teachers by being their friend. Have a personal interest in them. Know their many abilities, their interests, their fears and their joys and their problems. Help them to know and enjoy their calling. Friendship will grow out of planning and working together and sustaining each other.

Meetings should be planned. Often these can be informal in some

¹Members of the North Twentieth Ward Sunday School, Ensign Stake, are Marie Tanner, coordinator, and Jack Newman, second assistant to the superintendent.

¹R. W. Emerson.

home, during which problems are discussed, goals and procedures decided upon. A unity of goals and procedures increases the opportunity for a spiritual worship service.

Children respond to friendship. The coordinator serves the children when she extends the hand of friendship to them. She is always ready with praise for their efforts. The coordinator helps the teacher reach and encourage all the children of Junior Sunday School age to attend Sunday School. She encourages the participation of parents and ward leaders when they can enrich the lesson and the lives of the children.

Serve With Action

Don't be afraid to tackle what seems to be impossible.

One coordinator and her enthusiastic workers were unhappy with the physical environment of the rooms that were to house their first Junior Sunday School. By planning and working, they scrubbed, painted and carpeted the rooms. It was a big undertaking but its completion was delightful. A spirit of reverence was enjoyed by the children using the rooms.

Another coordinator stimulated and inspired the teachers to secure and collect visual aids suitable for Junior Sunday School.

Another coordinator counseled with the bishop and superintendent on the needs of the Junior Sunday School when a new chapel was being planned.

Great progress was made toward reverence in the worship service when the coordinator and teachers planned — and carried through the plans.

"Blessed is the leader who knows no discouragement, who presents no alibi."

*Author unknown. Published by the National Education Association.

NEXT MONTH'S ARTICLE

NEXT month's article will be "Arranging for a Spiritual Physical Situation," by Claribel W. Aldous.

SACRAMENT GEM

Purify our hearts, our Savior,
Let us go not far astray
That we may be counted worthy
Of thy Spirit, day by day.

*Junior Sunday School
SONG OF THE MONTH
For May*

Mother's Day

"Mother's Day," *The Children Sing*, No. 132.

THE beauty of this song lies in its simplicity and in the message it suggests, that of making every day a cheerful Mother's Day. That is the thought we want to put over. The song doesn't tell us how to do that. We can draw from the children, as we introduce the song, how we can make every day a Mother's Day and repay the kindness mother shows to us. The children can take turns dramatizing in front of the group the things they would do to repay mother for her kindness and love. The teacher can offer suggestions through pictures, cutouts or silhouettes, etc.

The mood of this song should be that of happiness and cheer. In order to sing it that way, sing it as suggested, two beats to a measure; otherwise it will have a tendency to drag. Teach both verses.

—Beth Hooper.

QUESTIONS FROM THE FIELD

May Memorized Prayers be Used?

QUESTION: Should memorized prayers be used in the Junior Sunday School?

Answer: Prayer is best expressed through the chosen words of the person praying. This permits a personal, sincere expression and allows a prayer length to suit the individual praying. Informal

prayer is our goal for each child, for only in such prayer can his varied needs be met. Many Sunday School teachers help a child learn to pray by developing a chart which shows the recognized parts of a prayer.

Memorized prayers, however, have their place. Certainly each person should hear and learn to say the Lord's Prayer and children will weekly hear the sacramental prayers. To assist the child in offering opening and closing prayers, it might very well be wise to have a child use a memorized prayer verse.

—Eva May Green.

IDEA EXCHANGE

Song Participation

ARE you having difficulty getting and keeping the children's attention and interest during the singing, particularly the opening song? One ward in Hillside Stake has gone a long way in solving this problem through the use of large bright colored silhouettes.

They use several which represent either the message of the song or things mentioned in the song. These silhouettes are handed to several children who hold them up in front of the rest of the Sunday School and the children act as leaders in the singing of the song.

Children who sing and pay attention during the singing are asked to hold the card silhouettes for the next song. This procedure helps stimulate interest in the song and the singing of it. These silhouettes also help the children recall what the words of the song are.

The silhouettes are not elaborate. They are quite large and unadorned so as not to detract from the spirit of the song or the Sunday School. But they have aided in stimulating attention and participation in the singing program.

—Beth Hooper.

ENRICHMENT MATERIAL

The following verses and scriptural quotations suggest teaching material:

SACRAMENT

While they bless the sacrament
I bow my little head,
And listen with deep reverence
To every word that's said.
Our loving teacher tells us
How He died that we might live,

So we may always love Him

And every reverence give.

—Annie D. Ashby.

SUNDAY SCHOOL

Each Sunday morn we come to class
To learn about the Lord,
And how to be good boys and girls
And listen to his word.
Our Mothers get us ready
In our nicest dress,
For in our Heavenly Father's house
We must look and act our best.

—Annie D. Ashby.

ACROSS THE SEA?

We have some brothers and sisters
Far across the sea
Who have a little Sunday School
Just like you and me;
They learn the same good lessons
In a different tongue.
We learn too about Heavenly
Father,
Even though we're young.

—Annie D. Ashby.

Verses from the Bible:

(*Psalms 104:10-14, 16-24*)

He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: . . .

By them shall the fowls of the heaven have their habitation, which sing among the branches.

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth.

The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

Where the birds make their nests: . . .

The high hills are a refuge for the wild goats; and the rocks for the conies.

He appointed the moon for seasons: the sun knoweth his going down.

Thou makest darkness, and it is night: wherein all the beast of the forest do creep forth.

The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labour until the evening.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Let's Keep It Simple

By T. Edgar Lyon*

ON the opposite page is found a chart that shows the basic organization of the Church of Jesus Christ and its salient doctrines. In essence, it contains the material that comprised one of the most challenging tracts ever distributed by the Church. It served as the first point of contact between missionaries and thousands of investigators. The key to its success is its simplicity.

At the opening of this dispensation of the Gospel the Savior made a very significant statement to the youthful Joseph Smith. In response to Joseph's query concerning which of the contemporary churches he should join, he was told that he should join none of them. The reason for this positive answer was then clarified in the declaration . . . that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.' (Joseph Smith 2:19.)

An examination of the current creeds, dogmas, prayer books and other formulated teachings of the Christian world indicates a complex mass of doctrines that bear little resemblance to the teachings of the New Testament. Through the centuries well-meaning individuals had attempted to improve on the beauty and simplicity of the Pristine Church and its basic precepts. The result was an accumulation of contradictory teachings that robbed God and Christ of their true character and made of man a depraved being.

Unfolding the Plan of Salvation

The efforts of the Prophet Joseph Smith during the restoration period were characterized by an unfolding of the Plan of Salvation in an extremely simple form. His teachings were not clouded with allegorical similes; they were not hidden in ambiguous language; neither were they taught through the medium of doubtful illustrations nor fables. Those whom he called to be the missionary representatives of the newly restored Church of Christ were instructed to preach the simple Gospel as contained in the Bible and their newly acquired scriptures.

Sometimes we forget a very vital fact connected with the teaching of the Gospel in the early period of our Church's restoration. Such famous missionaries as Brigham Young, Parley P. Pratt, Wilford Woodruff, Orson Hyde, Heber C. Kimball, John Taylor and Orson Pratt first went into the mission field with little in the way of literary aids to assist them in their task. No one had as yet written any explanatory treatise on the Gospel, its restoration nor its world mission. In the entire Church there was not a single book of illustrative

stories, anecdotes nor enrichment material. No series of visual aids had been prepared for the missionary. There was not a single pamphlet on a Gospel theme to be had. In fact, there was not so much as a missionary tract to be found in the entire Church. What then did they have to assist them in their teaching efforts?

First, They Had the Bible

First, they had the Bible, the Book of Mormon and the early revelations now contained in our Doctrine and Covenants. This may not appear to be very much, but it was all that they had in the way of written matter. Secondly, they had their own conversion experiences to draw upon, whereby they had seen the difference between apostate Christianity and the glorious light of the Restored Gospel. Thirdly, they had a strong testimony of the divinity of the Latter-day work. And lastly, the little that they did have in the field of religious literature, they had thoroughly mastered.

In following this plan of using the basic scriptures, but searching them thoroughly, they were fulfilling the instructions given them in their missionary calls. In several of the early sections of the Doctrine and Covenants the Lord instructed the missionaries to preach nothing but the first principles of the Gospel. Stress was placed upon the fact that the world lay in religious error, that spiritual darkness covered the minds of people and the missionaries must urge them to repent of their erroneous beliefs and accept the revealed word of the Lord. With conviction as their armor, truth as their helmet, scripture as their sword, and personal understanding as their shield, they achieved success in teaching the Gospel and converted thousands.

Today we are tempted on every hand by heaps of illustrative material — both valuable and worthless — theories and interpretations concerning doctrines about which there is no sure word of prophecy and suppositions concerning Gospel themes that have no provable basis in the scriptures. By using much of these so-called aids that really complicate the Gospel and confuse our pupils, we are perhaps guilty of unwittingly fulfilling a prophecy of Paul in which he said that in the last days some would ". . . turn away their ears from the truth, and shall be turned unto fables." (II Timothy 4:4.)

The Gospel is simple. It was taught that way by Peter and Paul; it was taught that way by the Prophet Joseph in his day; the early missionaries had remarkable success when they thus taught it. Let's keep it that way in our teaching today.

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A CHART OF THE CHURCH ESTABLISHED BY JESUS CHRIST

THE CHURCH OF CHRIST

I. NAME OF CHURCH

Church of Jesus Christ. No other name would be proper. Eph. 5:23; 24; Acts 4:10-12; Doc. and Cov. 115:4.

II. ORGANIZATION

Apóstoles (12); Prophets, High Priests, Patriarchs, Seventies, Bishops, Priests, Teachers, Deacons. All others were as members or saints. These officers were to remain in the Church. Eph. 2:19-21; 4:8-14; 1 Cor. 12:27-29; Sixth Article of Faith; Doc. and Cov. 107:1-40; 58-100; Doc. and Cov. 124:1-23; 145.

III. OFFICERS

(A) HOW CALLED

By direct revelation or by His divinely authorized servants. All were endowed with authority. Heb. 5:4; Mark 3:14, 15; Fifth Article of Faith.

(B) HOW ORDAINED

They were invariably ordained by the imposition of hands by those who had previously been ordained of God. Acts 6:5, 6; 13:1; Num. 27:18-32; Fifth Article of Faith; Doc. and Cov. 20:60; Mor. 2:1; 3:1-4.

IV. CHURCH REVENUE

(A) RESOURCES

Derived from the tithes and offerings of saints to the Lord. Collections were taken in the Church. Mat. 37:7-10; Heb. 7:1, 2; Lev. 27:30-34; Matt. 23:23; Doc. and Cov. 119:1-7.

(B) DISBURSEMENTS

The times were to be expended for the upkeep of the Church, and its building, and to help the poor. Doc. and Cov. 119:2; Doc. and Cov. 73:19, 5.

V. DOCTRINES TAUGHT BY CHRIST

(A) FAITH

In God the Eternal Father, in His Son Jesus Christ, and in the Holy Ghost (separate persons); God is a personal Being. Christ is the express image of His person. The Holy Ghost is a personage of spirit. Gen. 1:26, 27; Ex. 24:9; 11; Heb. 1:14; Phil. 2:8; First Article of Faith; Doc. and Cov. 73:22-24; 3 Nephi 11:6, 7.

(B) REPENTANCE

After a true and living faith came repentance — ceasing to do evil and doing good. Matt. 3:1-12; 13:5-7, 12; Acts 2:38, 31-32; 4:12-15; 1 Cor. 6:1-11; 10:12-13; 15:32; 16:1-10; 17:1-10; 18:1-10; 19:1-10; 20:1-10; 21:1-10; 22:1-10; 23:1-10; 24:1-10; 25:1-10; 26:1-10; 27:1-10; 28:1-10; 29:1-10; 30:1-10; 31:1-10; 32:1-10; 33:1-10; 34:1-10; 35:1-10; 36:1-10; 37:1-10; 38:1-10; 39:1-10; 40:1-10; 41:1-10; 42:1-10; 43:1-10; 44:1-10; 45:1-10; 46:1-10; 47:1-10; 48:1-10; 49:1-10; 50:1-10; 51:1-10; 52:1-10; 53:1-10; 54:1-10; 55:1-10; 56:1-10; 57:1-10; 58:1-10; 59:1-10; 60:1-10; 61:1-10; 62:1-10; 63:1-10; 64:1-10; 65:1-10; 66:1-10; 67:1-10; 68:1-10; 69:1-10; 70:1-10; 71:1-10; 72:1-10; 73:1-10; 74:1-10; 75:1-10; 76:1-10; 77:1-10; 78:1-10; 79:1-10; 80:1-10; 81:1-10; 82:1-10; 83:1-10; 84:1-10; 85:1-10; 86:1-10; 87:1-10; 88:1-10; 89:1-10; 90:1-10; 91:1-10; 92:1-10; 93:1-10; 94:1-10; 95:1-10; 96:1-10; 97:1-10; 98:1-10; 99:1-10; 100:1-10; 101:1-10; 102:1-10; 103:1-10; 104:1-10; 105:1-10; 106:1-10; 107:1-10; 108:1-10; 109:1-10; 110:1-10; 111:1-10; 112:1-10; 113:1-10; 114:1-10; 115:1-10; 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1106:1-10;

They Made the Most of Truth

ALEXANDER POPE was a spidery little English hunchback who gave to the world some of its most brilliant verse. One of his best known lines is in *Essay on Man*: "An honest man is the noblest work of God."

I have long since loved that line. But the other day I heard another gem that I like even better. In fact, the more I think about it, the more inclined I am to disagree with Alexander Pope.

The new line came from an American master in the craft of words. He is a short, bull-necked man, with gray, close-cropped hair and mustache, and a flair for big, horn-rimmed glasses. His name is Hal Stebbins. Gripping the rostrum top until his large cuff links stood out like a warrior's blazons, Hal Stebbins said: "Make the truth exciting!"

To consistently tell the truth is noble indeed. But there is a merit badge beyond that. It is to tell the truth — and it must always be nothing but the truth — so that it moves men to action. Then you are making the truth exciting. Then you are wearing the regal plume of real leadership or teachership.

You can think of ringing commands — truths made exciting, that have stirred men to greater heights in the showdowns of war. "Don't fire until you see the whites of their eyes," said Colonel William Prescott at the battle of Bunker Hill. Four bristling words by General Henri Philippe Petain at Verdun became the World War I rally call of an aroused France. "They shall not pass!" Petain said.

One of America's giants in the art of making truth exciting was a homespun Virginian who had failed as a farmer and as a storekeeper. He was Patrick Henry. Other early American patriots spoke of the injustices of George III toward the colonies. Those injustices were a fact. But it took this self-made "Tongue of Fire" to spark those facts so they kindled men to drop their plows and take up arms against the redcoats.

Young Henry had been in his seat in Virginia's House of Burgesses only nine days when the first copies of the Stamp Act arrived from England. The Act required an expensive stamp on all legal documents in the colonies, and on such publications as newspapers and pamphlets. That was taxing free men without their consent.

Patrick Henry rose to speak against the Stamp Act, and among his listeners were George Washington and Thomas Jefferson. Henry decried the unfairness of the Act. Then he lit the flame to his words: "Caesar had his Brutus, Charles the First, his Cromwell, and George the Third . . ." This master of timing paused. Shouts of "Treason! Treason!" broke out in the hall.

Henry then finished his line: ". . . may well profit by their example." Then he added a clincher: "If this be treason — make the most of it!"

The House passed Patrick Henry's resolutions. An upset Britain withdrew the Act.

It was this same son of truth's thunder who later fired his countrymen with: "I am not a Virginian, but an American!" And again: "I know not what course others may take, but as for me, give me liberty or give me death!"



PATRICK HENRY
He Made Patriots of Farmers

Those were words that stirred men to battle.

It takes even loftier greatness to stir men to peace. No one ever made the truth more exciting in others' lives than the Prince of Peace. He could have simply told men to love their neighbors. But instead he told about a lowly Samaritan's helping a beaten traveler who had already been passed by a priest and a Levite. Jesus did not merely say to forgive. He made the command more interesting with "the Prodigal Son" and again as He wrote on the ground. His advice on personal development he clothed in a parable on the talents, and He also exalted the thought in men's bosoms with: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Latter-day Saint Sunday School teachers have the greatest of all truths — this same Master's Gospel — to teach. Some will make it exciting. Others may not.

Much of the little I may achieve in this life I owe to an employer when I was a young man. He was a noble knight of honor and honesty. Other men trusted him — with their means, their confidence, and often with their innermost problems. His words were always as good as his bond. But his words often were exciting, too. He put them in a way that lifted others far out of mere mediocrity. Rather than simply ask to do a job well, he would suggest: "Cut the mustard!" He would also counsel a young fellow to be a "thoroughbred" or to "remember who you are." Of course his own good life gave those words their greatest pull. But his way of making his truths more exciting lifted his honesty to the higher plane of superior leadership.

And that is just the point. The more I think about Hal Stebbins' line, the more I believe there is something nobler than an honest man. It is an honest man who makes his truths exciting.

—Wendell J. Ashton.